

# A PRAKRIT READER

[A Linguistic Introduction—Based on Selections  
from Hāla's *Sattasai*]

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# A PRAKRIT READER

(A Linguistic Introduction—Based on Selections  
from Hāla's *Sattasai*)

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TO

**Shri N. Sivarama Sastry**  
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## FOREWORD

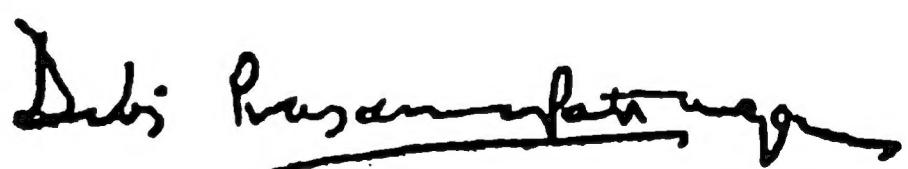
The Central Institute of Indian Languages was set up on the 17th July 1969 with a view to assisting and coordinating the development of Indian languages. The Institute was charged with the responsibility of serving as a nucleus to bring together all the research and literary output from the various linguistic streams to a common head and narrowing the gap between basic research and developmental research in the fields of languages and linguistics in India. In pursuance of this objective the Institute is bringing out its research results in printed form during the past years. The present book is the first effort to print select books written by University scholars which help in the fulfilment of the above objective.

The study of Prakrit forms an important link in the study of the historical development of modern India. Yet neither a comprehensive linguistic grammar of this group of languages nor scientific linguistic introductions to all constituent languages are available. This has hampered the establishment of a definitive chronology of Prakrit writings and the determination of the exact sequence of linguistic changes from OIA to NIA. The evidence available from Inscriptional Prakrit and Literary Prakrits are amenable to varied and at times even contradictory interpretations. To

resolve such issues and establish relative chronology of changes on a sound footing, it is important to bring out critical editions of as many Prakrit texts as possible.

Dr. H. S. Ananthanarayana is one of the few young scholars in the country who combines sound study of Prakrit with training in linguistics. His *Linguistic Introduction to Prakrit Based on Selections from Hāla's Sattasai* is a welcome contribution, which is expected to help students of linguistics in particular and MIA in general.

The publication of this book by the CIL is another example of its growing ties with scholars in the universities and its role as an apex national organisation providing support in meeting specific needs in the study of Indian languages in all its aspects. I am thankful to Dr. Ananthanarayana for giving us the manuscript for publication. I am grateful to Prof. A. N. Upadhye, the doyen of Prakrit scholars in India, for kindly reviewing the manuscript.

  
Dr. H. S. Ananthanarayana

## P R E F A C E

This work is the result of a grant from the Ford Foundation made available at the University of Chicago, during the year 1962–63. I am highly grateful to Professor J. A. B. van Buitenen who was responsible for inviting me to the University of Chicago and for providing me with an opportunity of working on this research project. His interest and encouragement in my work made my stay at the University a pleasant one. I am also thankful to my friend K. Doraswamy of Kurukshetra University, for reading through these pages and for making valuable suggestions and criticism.

Though the Reader was ready almost a decade ago, due to various reasons it could not go to the press until the November of 1972. I am therefore greatly indebted to Dr. D. P. Pattanayak, Director of the Central Institute of Indian Languages at Mysore, for accepting this work to be included among the publications of the Institute. I am thankful to Shri H. L. N. Bharati for his help in the arduous task of reading the proofs. I am also thankful to the Manager and the Staff of Manipal Power Press for printing this work neatly and promptly. I owe a great deal to my wife who has been a constant source of my strength and inspiration.

## A PRAKRIT READER

I hope that this Reader will be found useful by students of Prakrit who may not possess any knowledge of Sanskrit. Comments and criticism are welcome and will be greatly appreciated.

HYDERABAD  
March 1, 1973.

H. S. ANANTHANARAYANA

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## INTRODUCTION

The *Sattasai* (*Saptaśatī*) which has come down to us under the name of Hāla<sup>1</sup> may very well be a compilation by him of the existing verses by different authors. Originally, the name of the author of each of the stanzas was appended to it. Of these names we know only a few and the tradition varies a great deal in the matter of assignment of the verses. The commentary of Bhuvanapāla lists 384 names.<sup>2</sup> The various recensions differ in their distribution of the verses, and probably few can now be definitely assigned to their authors.

The commentator Kulanāthadeva identifies Hāla with the king Śālivāhana; the same is corroborated by another commentator Gaṅgādhara Bhatta. Colebrooke<sup>3</sup> who cites the latter was already in doubt regarding this identification. He writes, “It is not, however, probable that he (Śālivāhana) really composed those verses; it would be perhaps too much to conjecture, that the true author of them was patronized by that monarch, whose existence as an Indian sovereign has been brought in doubt”. Bhāu Dāji<sup>4</sup> identifies the author with a king Śātavāhana. We may quote the following statement from his article, for it contains some interesting facts.

<sup>1</sup> *satta saāim kaivacchaleṇa kođia majhaārammi/  
hāleṇa viraiāim sālamkārāṇa gāhāṇam // 3 //*

<sup>2</sup> cf. A. C. Woolner : *Introduction to Prakrit*, p. 73

<sup>3</sup> *Miscellaneous Essays* 2, 89–90

<sup>4</sup> *Journal of the Bombay Branch of Royal Asiatic Society* 8, 239–40

“Jaina authors have also stories regarding Śātavāhanas of Paiṭhāna. Śūdraka is said by Rājaśekhara to have been a Brahman minister of Śātavāhana, who afterwards bestowed upon his minister one half of his dominions, for rescuing his queen from danger. Śātavāhana is described by them to have made a collection of Gāthās” . . . . . “I possess a copy of 700 gāthās attributed to Śātavāhana, having love for their subject. They are in mixed prakrit.”

Hemacandra in his *Abhidhānarājendra* (712) and *Desīśabdasaṅgraha* (294, 379, 523) identifies Śālivāhana with Śātavāhana and Sālāhaṇa respectively. Bāṇa in his introduction to the *Harṣacarita*<sup>5</sup> speaks of a work by Śātavāhana who is given as Śālivāhana in another reading. Somadeva, the author of *Kathāsaritsāgara*, refers to a king Śātavāhana in Pratiṣṭhāna on the banks of Godāvari.

The *Sattasai* is an anthology of Prākrit verses chiefly of erotic content. It treats of life in village, their joys and sufferings. One also finds brief descriptions of nature, moral axioms and love. It is, to quote A. B. Keith, “written in artificial and carefully studied language, the Māhārāṣṭrī prākrit, and metre, they show, nonetheless, a measure of naturalness which is doubtless the reflex of the matter of fact spirit of the Marāṭha people. Among much that is sensual or licentious, trivial or hackneyed, we find many effective expressions of the sentiment of love”.<sup>6</sup> The meter

<sup>5</sup> *avināśinam agrāmyam akarot śālivāhanah / viśuddhajātibhiḥ koṣam ratnair iva subhāṣitaiḥ //*

<sup>6</sup> *Classical Sanskrit Literature*, p. 115

is throughout Āryā<sup>7</sup> which is best suited for singing.

The date of this anthology has not been determined. Weber put it in the 3rd century A.D. at the earliest, but earlier than the 7th century. Macdonell says that the poet Hāla probably lived before A.D. 1000. Jacobi, on the other hand, identified Hāla with the Śātavāhana, king of Pratiṣṭhāna, to whom the Jain tradition attributes in A.D. 467 the reformation of the calendar of the church. Keith<sup>8</sup> places the *Sattasai* in the middle of 5th century while D. R. Bhandarkar attempts to push the date to 6th century.<sup>9</sup> Professor K. A. Nilakantha Sastry<sup>10</sup> takes it to 2nd or 3rd century A.D. and Mirashi to as late as 8th century.<sup>11</sup>

The language of the Gāthās is the variety of Prākrit known as Māhārāṣṭrī. It is considered as the Prākrit *par excellence*.<sup>12</sup> Daṇḍin remarks: *mahārāṣṭrāśrayām bhāṣām prakṛṣṭam prākṛtam viduh.*

In the following pages I have given some 100 verses selected from the *Sattasai* of Hāla and arranged them to some extent on the basis of subject matter. Grammatical notes accompany the verses, in the beginning rather elaborately but minimized later since the student will be by then in a position to read through the verses on his own with very little effort. A short

<sup>7</sup> Āryā meter consists ordinarily of 30 mātrās in the first hemistich, 27 in the second, and is broken into 12+18 and 12+15. There are 16 varieties in Sanskrit, 27 in Prākrit.

<sup>8</sup> *History of Sanskrit Literature*, p. 224

<sup>9</sup> *Bhandarkar Commemoration Volume*, p. 189

<sup>10</sup> *A History of South India*, p. 90 and 330

<sup>11</sup> *Indian Historical Quarterly*, Dec. 1947, pp. 300–310

<sup>12</sup> for details see R. Pischel's *Comparative Grammar of the Prakrit Languages* (Trd. by Subhadra Jhā), Introduction.

sketch of the grammar of this language and a glossary of items with Sanskrit equivalents and English translation are also appended to the text.

I have used for the purpose of this selection the following two editions :

1. *Das Saptasātakam des Hāla*, ed. by A. Weber, Leipzig, 1881.

2. *Hindī Gāthāsaptasati*, ed. by Narmadeśwara Caturvedī, Caukhambā Vidyābhavan, Benares, India, 1961.

The following works have been cited in the notes to the verses, and they are indicated as shown in the parentheses.

1. T. Burrow and M. B. Emeneau, *A Dravidian Etymological Dictionary (Dr. Ety. Dict.)*, Oxford, 1961.

2. R. Pischel, Ed. *Hemacandra's Grammatik der Prākritsprachen (Hem.)*, Halle, 1877.

3. R. Pischel, Ed. *Deśināmamālā of Hemacandra (Hem. Deśi)*, Poona, 1938.

4. E. B. Cowell, Ed. *Prākritaprakāśa of Vararuchi (Var.)*, Hertford, 1854.

The other abbreviations used in the notes are too obvious to need any listing here.

## PHONOLOGY

The significant sounds (phonemes) of Māhārāstrī, the language of the following selections, may be conveniently described under two broad divisions : *Consonants* and *vowels*.

### *Consonants :*

PLOSIVES	Velar	Palatal	Retroflex	Dental	Labial
Unaspirate					
voiceless	k	c	t̪	t	p
voiced	g	j	d̪	d	- <sup>1</sup>
Aspirate					
voiceless	kh	ch	ʈh	th	ph
voiced	gh	jh	ɖh	dh	bh
Nasals					
voiced			n̪		m
Semivowels					
voiced			r̪	l̪	v̪
Sibilants				s̪	
voiceless					s
voiced		h̪			

### *Distribution: General Remarks*

1. Initially in a word,<sup>2</sup> all except /t̪/ can occur. /ʈh̪, ɖ, ɖh̪/ are rare.
2. Medially /t̪, kh, ʈh, th/ are not found; /c, ch, j, jh, ph/ are not frequent.

<sup>1</sup> Some texts write /b/ in places where the text we have followed uses /v̪/.

<sup>2</sup> ‘word’ is defined later.

3. The plosives occur medially as geminates and with a nasal.
4. Clusters of an unaspirate and an aspirate also occur medially.
5. Geminates of nasals, and of /v, l, s/ are possible medially.
6. Finally only /m/ can occur.

*Unaspirate plosives:*

/k/ and /g/

Initially:

/kaā/ ‘done’; /kaham/ ‘how’

/gaā/ ‘gone’; /geham/ ‘house’

Medially:

/-kavvám/ ‘poetry’

/-gīvā/ ‘neck’

/sakaa-/ ‘with hair’

/maragaa/ ‘emerald’

As geminate:

/mukkam/ ‘abandoned’

/maggo/ ‘path’

With Nasal:

/vamka/ ‘crooked’

/bhuamga/ ‘serpent’

/c/ and /j/

Initially:

/carai/ ‘moves’

/jarā/ ‘oldage’

/cāo/ ‘bow’ (weapon)

/jāva/ ‘as far’

As Geminate:

/vacca/ ‘go’ (Imp. 2 sg.)

/vijjū/ ‘lightning’

Medially:

/-citte/ ‘mind’ (loc. sg.)

/-jāā/ ‘wife’

With Nasal:

/kamcua/ ‘blouse’

/bumjasu/ ‘enjoy’ (Imp. 2 sg.)

/t/ and /d/

Initially:

only /d/ /dahai/ ‘burns’

## PHONOLOGY

Medially:	only /d/   /-padimā/ ‘image’; /vada-/ ‘banyan tree’
As Geminate:	/-vattam/ ‘top, back’ /nivudda/ ‘sunk’
With Nasal:	/venṭa/ ‘stalk’ /maṇḍala/ ‘circle’
/t/ and /d/	
Initially:	/taha/ ‘thus’ /deva/ ‘god’ (voc. sg.) /tumam/ ‘you’ (nom. sg.) /daṭṭham/ ‘seen’
Medially:	/-taru-/ ‘tree’ /-deha/ ‘body’ /-tala-/ ‘bottom’ /-damsaṇa/ ‘sight’
As Geminate:	/putti/ ‘daughter’ (voc. sg.) /chiddam/ ‘hole’ /rittā/ ‘lost’ /niddā/ ‘sleep’
With Nasal:	/cimtei/ ‘thinks’ /rumda-/ ‘wide’
/p/	
Initially:	/pio/ ‘lover’;   /puṇo/ ‘again’
Medially:	/-padimā-/ ‘image’; /kāpurisa/ ‘bad person’
As Geminate:	/sappo/ ‘serpent’
With Nasal:	/jampai/ ‘chatters’
<i>Aspirate Plosives:</i>	
/kh/ and /gh/	
Initially:	/khara-/ ‘cruel’;   /khala-/ ‘rogue’ /ghara-/ ‘house’;   /gholai/ ‘rolls’

Medially:	/-għaṇā-/ ‘firm’
As Cluster:	/bhikkhu-/ ‘mendicant’
	/-agħha-/ ‘water given to a guest’
With Nasal:	/-samgha-/ ‘group’
/ch/ and /jh/	
Initially:	/chittam/ ‘touched’
	/jhatti/ ‘at once’
	/chaṇo/ ‘moment’
	/jhaṇa-/ ‘tinkle’
Medially:	/-chāhi/ ‘shadow’
	/-jhaṇai/ ‘tinkles’
As Cluster:	/accheram/ ‘surprise’
	/ujjhasi/ ‘are carried’
With Nasal:	/samjhā-/ ‘twilight’
/ṭh/ and /ḍh/	
Initially:	/ṭhiam/ ‘stood’
	/ḍhakkam/ ‘large drum’
Medially:	/padhium/ ‘to read’
	/daḍha-/ ‘firm’
As Cluster:	/puṭṭhim/ ‘back’
	/vadḍhai/ ‘increases’
With Nasal:	/gaṇṭhi/ ‘knot’
	/saṇḍho/ ‘eunuch’
/th/ and /dh/	
Initially:	/thavei/ ‘places’
	/dhāvai/ ‘runs’
	/thaṇa-/ ‘breast’
	/dhanum/ ‘bow’ (weapon)
Medially:	/-dhoam/ ‘washed’
	/-dhārā-/ ‘stream’
As Cluster:	/attha-/ ‘wealth’
	/vuddha-/ ‘Buddha’

## PHONOLOGY

With Nasal:	/jāṇamti/ ‘know’ (3d pl.) /camda-/ ‘moon’
/ph/ and /bh/	
Initially:	/phalai/ ‘results’ /bhamai/ ‘wanders’ /phariso/ ‘touch’ /bhamaro/ ‘honey bee’
Medially:	/-phala-/ ‘fruit’ /-bhamgura/ ‘transitory’
As Cluster:	/puppham/ ‘flower’
With Nasal:	/sabbhāva/ ‘good nature’; /sambharaṇa-/ ‘remembrance’

*Nasals*: There are only two contrastive nasal phonemes. The velar, palatal and the dental always occur in clusters with homorganic plosives. Therefore, they are here considered as variants (allophones) of the labial /m/.

/n/ and /m/	
Initially:	/nāha/ ‘protector’ /mālā/ ‘garland’ /na/ ‘neg. particle’ /mā/ ‘prohibitive particle’
Medially:	/maṇo/ ‘mind’; /viṇā/ ‘without’ /sama-/ ‘equal’; /dumo/ ‘tree’
As Geminate:	/dhanṇā/ ‘blessed’ /dhamma-/ ‘virtue’
Finally: /m/	/talam/ ‘bottom’; /ciram/ ‘for long’

### *Semivowels*:

Initially:	/rakkhai/ ‘protects’ /likkhae/ ‘is written’
------------	--

	/ravo/ ‘sound’
	/lehe/ ‘letter’ (loc. sg.)
	/vijjū/ ‘lightning’;
	/visam/ ‘poison’
Medially:	/karam/ ‘hand’
	/jalam/ ‘water’
	/gharinī/ ‘housewife’
	/pulimdī/ ‘woman of a tribe’
	/jave/ ‘in a hurry’;
	/kuviā/ ‘angered’
As Geminate:	/kallam/ ‘next day’
	/savvam/ ‘all’
With Nasal:	/cumvai/ ‘kisses’
<i>Sibilants ( /h/</i>	is also grouped under this heading)
Initially:	/sattī/ ‘strength’
	/hattha-/ ‘hand’
	/suham/ ‘pleasure’
	/horam/ ‘hour’
Medially:	/hāso/ ‘smile’;      /rasai/ ‘roars’
	/vāha-/ ‘hunter’;    /vahai/ ‘carries’
As Geminate:	only /s/
	/kassa/ ‘whose’;    /rassī/ ‘rope’
As Cluster:	/uṇha-/ ‘heat’
	/gimha-/ ‘summer’
	/sonhā/ ‘daughter-in-law’
	/vimhao/ ‘surprise’
	/alhādo/ ‘joy’
Vowels:	/a, ā, i, ī, u, ū, e, o/

*General Remarks on Distribution:*

1. Initially all but /ū/ can occur.
2. Medially all vowels can occur.

3. Finally all vowels can occur; the long vowels are rare.
4. Before geminates and clusters, long vowels do not occur.

/a/ and /ā/

- /amiam/ ‘nectar’
- /āṇamti/ ‘know’ (3d pl.)
- /hasijjai/ ‘is smiled’
- /hāso/ ‘smile’
- /ṇa/ ‘neg. particle’
- /mā/ ‘prohibitive particle’
- /ajja/ ‘today’
- /ajjā/ ‘venerable’

/i/ and /ī/

- /iṇam/ ‘this’; /lihai/ ‘licks’
- /īsam/ ‘jealousy’; /dīvao/ ‘lamp’
- /tarai/ ‘crosses’
- /taṇui/ ‘slender one’

/u/ and /ū/

- /ua/ ‘see’; /uṇha/ ‘heat’
- /muham/ ‘face’; /ruai/ ‘weeping’
- /pūriā/ ‘fulfilled’; /rūam/ ‘beauty’
- /suṇasu/ ‘listen’ (Imp. 2d sg.)
- /sāsū/ ‘mother-in-law’

/e/ and /o/

have each two allophones : one, phonetically short, occurs always before clusters and geminates; the other, phonetically long, occurs elsewhere.

/e/ /mettam/ ‘only’; /eṇhim/ ‘now’; /ei/ ‘comes’  
 /ṇeha-/ ‘affection’; /gaaṇe/ ‘in the sky’;

/o/ /doccam/ ‘function of a servant’; /potṭa-/ ‘stomach’; /osarai/ ‘vanishes’; /gorī/ ‘Gauri’;  
 /hāso/ ‘smile’

## SYLLABLE DIVISION

We may give here some hints for syllabic division in Prakrit, as a help to the student in reading the material.

1. A vowel alone constitutes a syllable.
2. A consonant, before a vowel, is taken along with the vowel to form one syllable. *e.g., vi*
3. An intervocalic consonant goes with the following vowel to constitute a syllable.

*e.g., meho* has two syllables, *me-ho*.

4. The first consonant of a geminate or a cluster belongs with the preceding vowel while the second consonant goes with the following vowel in making up a syllable.

*e.g., maggo* will be two syllables, *mag-go*.

similarly,

*amto* will be *am-to*.

Since neither a geminate nor a cluster of consonants is found to occur initially in a word, they cannot be taken *in toto* to the following vowel.

5. The final consonant in a word belongs with the preceding vowel.

*e.g., muham* is *mu-ham*.

## HISTORICAL PHONOLOGY

We may list here some of the main sources in Sanskrit for the reflexes in the Prakrit sound system. Only those which have more than one source in Sanskrit are given here. Otherwise the reflex in Prakrit has the same source in Sanskrit. First single consonants are given.

<i>Prakrit</i>	<i>Sanskrit</i>	
/kh/	/kh/	e.g., khara— ‘cruel’
.	(rare)	/k/      khujja— ‘crooked’
		/ks-/      kṣamā ‘patience’
		/g/      gagana— ‘sky’
		/gr-/ <sup>1</sup> grāma— gaanā— ‘village’
		/ch/      chāyā ‘shadow’
		/ks-/      ksana— ‘moment’
		/j/      jarā ‘oldage’
		/y/      yathā ‘as’
		/jñ-/      jñā—(tvā) ‘having known’
		/jh/      jhatiti ‘at once’
		/dhy/      sandhyā ‘twilight’

<sup>1</sup> Instead of saying g < gr—, and later p < pr, b < br— etc., we could alternately state that g < g—, p < p—, etc., implying that /r/ as second member of initial clusters is lost in Prakrit.

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/th/	/sth-/	e.g., thiā-	sthita-	'stood' (ptcpl.)
/ḍ/	/ḍ/	dīṇḍimo	dīṇḍima-	'drum'
(rare)	/-t-/	paḍimā	pratimā	'image'
	/-t̄-/	paḍaho	pataha-	'kettledrum'
/dh/	/dh/	ḍhakkam	ḍhakka-	'large drum'
(rare)	/-th-/	paḍhama-	prathama-	'first'
	/-ṭh-/	paḍhium	pathitum	'to read'
/n/	/n/	naī	nadī	'river'
	/-ɳ-/	arunā-	arunā-	'to read'
	(rare)	/sn-/	sneha-	'affection'
/d/	/d/	daiā-	dayita-	'lover'
(rare)	/-t-/	parido	paritaḥ	'around'
/p/	/p/	pai-	pati-	'husband'
	/pr-/	paḍimā	pratimā	'image'
	/bh/	bhāro	bhāra-	'load'
/bh/	/bh-/	bhamaro	bhramara-	'honeybee'
(rare)	/sm-/	bharāṇa-	smarāṇa-	'remembrance'
/l/	/l/	salila-	salila-	'water'
(rare)	/-r-/	muhalo	mukhara-	'noisy'

# HISTORICAL PHONOLOGY

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/v/	e.g., vaana-	vadana-	'face'
/b/	vahu-	bahu-	'much'
(rare) /m/	vammaho	manmatha-	'cupid'
/-p-/	dinavai	dinapati-	'Sun'
/br-/	vamha-	brahma-	'Brahma'
- /s/	hāso	hāsa-	'smile'
/s/	sesa-	sesa-	'remaining'
/ś/	rosa-	rosa-	'anger'
/śv-/ <sup>2</sup>	sāsa-	śvāsa-	'breath'
/śr-/	suvvai	śrūyate	'is heard'
/h/	hāso	hāsa-	'smile'
/-kh-/	suham	sukham	'pleasure'
/-gh-/	lahua-	laghuka-	'small one'
/-th-/	pahio	pathika-	'traveller'
/-dh-/	nihi-	nidhi-	'treasure'
/-bh-/	ahiṇava-	abhinava-	'fresh'
(rare) /-ś-/	daha-	daśa-	'ten'
/-s-/	diahā-	divasa-	'day'

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<sup>2</sup> See footnote 1.

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<i>Prakrit</i>	<i>Sanskrit</i>	
/-kk-/	e.g., mukkam	'released'
/-kt-/		'Indra'
/-kr-/	sakko	'ripc'
/-kv-/		'heap'
/-tk-/	pikkam	'bark garment'
/-lk-/	ukkanero	'stuck'
	vakkala-	'fierce'
/-gg-/	lagga-	'hammer'
/-gn-/	ugga-	'path'
/-gr-/	muggaro	'mendicant'
/-dg-/		'lake'
/-rg-/	maggo	'long'
/-ks-/	bhikkhu	'water given to a guest'
/-kkh-/	pokkharo	'truth'
/-ggh-/	dīrgha-	'lightning'
/-rgh-/	aghya-	'crooked'
/-cc-/	saccam	
/-jj-/	vijjū	
/-bj-/	kubjāḥ	

/-yy-/	e.g., sejjā	śayyā	‘bed’
/-ry-/	kajjo	kārya-	‘work’
/-ksm-/	lacchī	lakṣmī	‘Lakshmi’
/-dhy-/	majjhānṇo	madhyālma-	‘midday’
/-rt-/	nattao	nartakaḥ	‘dancer’
/-ḍḍ-/	gadḍo	gartalḥ	‘ditch’
/-ṣṭ-/	dīṣṭhi-	dṛṣṭiḥ	‘sight’
/-ṭṭh-/	putṭhim	pr̥ṣṭham	‘back’
/-ddh-/	vadḍhai	vardhate	‘increases’
/-tt-/	bhatta-	bhakta-	‘divided’
/-tm-/	- attā	ātmā	‘self’
/-tr-/	mitto	mitra-	‘friend’
/-pt-/	sutta-	supta-	‘slept’
/-rt-/	dhut o	dhūrtah	‘wicked’
/-dr-/	dariddo	daridra-	‘poor’
/-bd-/	saddo	śabdah	‘noise’
/-rd-/	cauddaha	caturdaśa	‘fourteen’
/-st-/	vitthaa-	vistṛta	‘spread’
/-gḍh-/	mudhho	mugḍhah	‘innocent’

## A PRAKRIT READER

/-dhv-/	e.g., addhā	adhvā	‘way’
/-rdh-/		ardha-	‘half’
/-tp-/		utpala-	‘blue lotus’
/-pr-/	vippo	vipra-	‘brahmin’
/-rp-/	sappo	sarpah	‘serpent’
/-lp-/	appa-	alpa-	‘little’
/-pph-/	puppham	puspam	‘flower’
/-bbh-/	sabbhāva-	sadbhāva-	‘good nature’
/-bhr-/	vibbhamā	vibhramā	‘gait’
/-ṇṭ-/	ventā-	vrnta-	‘stalk’
/-ṇṭh-/	ganṭhi-	granthi-	‘knot’
/-ṇṇ-/	aranṇa-	aranyā-	‘forest’
/-ṇy-/	manṇu-	manyu-	‘anger’
/-ṛṇ-/	kannā-	karna-	‘ear’
/-ksṇ-/	tīṇham	tikṣṇam	‘sharp’
/-śn-/	panho	praśna-	‘question’
/-sn-/	unṇha-	usṇa-	‘heat’
/-mp-/	ṇhāṇam	snānam	‘bath’
/-lp-/	jampai	jalpati	‘chatters’

# HISTORICAL PHONOLOGY

<i>rakrit</i>	<i>Sanskrit</i>	<i>Meaning</i>
/a/	e.g., pasu-	paśu- 'animal'
bef.CC-/ā/		kāv�am 'poem'
/-mm-/	e.g., vammaho	mānmathaḥ 'cupid'
/-my-/	sommo	saumyaḥ 'pleasant'
/-rm-/	kammo	karma- 'work'
/-sm-/	gimha-	grīṣma- 'summer'
/-hm-/	vamha-	brahma- 'Brahma'
/-ly-/	kallam	kalymaṁ 'next day'
/-ll-/	savvam	'all'
/-vv-/	kavvam	kāvyyam 'poem'
/-ss-/	ussuo	utsukah 'eager one'
/-ts-/	rassī	raśmīḥ 'rope'
/-sm-/	avassam	avaśyam 'certainly'
/-sy-/	asso	'horse'
/-śv-/	manuṣyaḥ	'man'
/-sy-/	tassa	'his'
/-sy-/		(gen. sg.)

### Vowels:

# Prakrit Sanskrit

bef.CC- /ə/ /ə̄/

## A PRAKRIT READER

(rare) /ā/	e.g., taha	tathā	'thus'
(rare) /i/	ia	iti	'in this way'
(rare) /u/		guru-	'heavy'
/r/		drdha-	'firm'
/ā/		pāda-	'foot'
			'image'
/i/		pratimā	
		pati-	'lord'
/ī/		alika-	'false'
		īsvaraḥ	'lord'
		prsthām	'back'
		puruṣaḥ	'man'
		devara-	'brother-in-law'
		amṛtam	'nectar'
		dipaka-	'lamp'
		mukham	'face'
		ūrdhvam	'above'
		prākṛtam	'Prakrit'
		rūpam	'shape'
		tena	'he' (instr. sg.)

(rare)	/a/	šejjā	e.g., sejjā
,	/ī/	eriso	
,	/ū/	neura-	
,	/ai/	kelāso	
	/o/	rosa-	śayyā
	/au/	gori-	īdrśah
	/va/	do-	nūpura-
	/ɔ/	.	kailāsaḥ
		.	rosa-
		.	gauri-
		.	dva-
		.	‘angry’
		.	‘Gauri’
		.	‘two’
		.	‘abode of Śiva’
		.	‘anklet’
		.	‘of this kind’
		.	‘bed’

## MORPHOLOGY

We may distinguish here three types of ‘word’ classes. Of these, two types are identified by ‘inflectional morphemes’, and the third type does not show these inflectional morphemes. There are two sets of inflectional morphemes, nominal inflections marking ‘nouns’ and verbal inflections signalling ‘verbs’. These inflectional morphemes come as last elements in words and nothing further could be added to them. In a word, then, at least two members are seen, and the one is inflectional morpheme. The other to which inflections are added may be called ‘base’. A different set of affixal morphemes commonly known as prefixes may go before the base. Words consisting of more than one base morpheme may be labelled ‘compounds’.

Neither a base nor an inflectional morpheme occurs by itself as a free form. A minimal free form then always has one of the two sets of inflectional morphemes. The third class of words, generally described as indeclinables, occurs as free forms though they are not marked by any of the inflectional morphemes. This is also supported by the graphic convention in which these forms are written as independent words.

The nominal inflections mark for number and case and in a few instances, the distinction for gender can be noticed. The verbal inflections, on the other hand, mark number and person. There are two numbers, singular and plural, and seven cases—nominative,

accusative, instrumental, ablative, genitive, locative and vocative.

*General Remarks:*

1. The vocative singular form is considered as the base form<sup>1</sup> to which the nominal inflections are added to denote other case and number relations.
2. The final vowel in the vocative forms (except in feminine -a stems) designates the stem types, namely, -a stems, -i stems, and -u stems.
3. These three stem types cover the majority of cases and there are only one or two types which do not fall under these and which are therefore given at the end, separately.
4. There is no dual number except in the numeral for 'two'.
5. In the feminine, there is no distinction made in the forms for instrumental, genitive and locative. The context has to make it clear what case relation is intended in each case.
6. The neuter distinguishes itself only in the nominative and the accusative (only plural). Otherwise, masculine and neuter nouns are declined in the same way.
7. -u stems are closely parallel to -i stems in their declensional forms.

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<sup>1</sup> only in fem. -a stems, the stem is decided from the internal structure.

*Nominal inflections:**Singular*

	nom.	acc.	abl.	instr.	gen.	loc.	voc.
-a stems : mas./neut.	o/m <sup>1</sup>		ao	ena	ssa	e,mmi	ϕ
fem.	a					ae,ai	e
-i stems : mas./neut.	i	m	io	ñā	ño,ssa	mmi	ϕ
fem.					ie		
-u stems : mas./neut.	u		uo	ñā	ño,ssa	mmi	ϕ
fem.					ue		

*Plural*

	nom.	acc.	instr.	gen.	loc.	voc.
-a stems :						
mas./neut.	a/ai(m)	e/ai(m)	ehi(m)	añā(m)	esu	a/ai(m)
fem.		ao	ahi(m)		asu	ao
-i stems :						
mas./neut.		ño, io		ihi(m)	iña(m)	ño, io
fem.		io				io
-u stems :						
mas./neut.	uo		uhī(m)	uña(m)	usu	uo
fem.						

In plural, vocative is not distinguished from the nominative.

*Some morphophonemic rules:* The following rules are applicable not only in declensional forms, but in compounds too.

1. -Ṅ + Ṛ -> Ṛ (V=homorganic vowel)
2. -V<sub>1</sub> + V<sub>2</sub> -> V<sub>2</sub> (V<sub>1</sub> and V<sub>2</sub> are non-homorganic vowels)  
V<sub>1</sub>=a

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<sup>1</sup> mas. selects o, neuter selects m.

*Paradigms:* –a stem (mas.) *putta-* ‘son’

	<i>Singular</i>		<i>Plural</i>
nom.	<i>putta+o</i>	<i>putto</i>	<i>putta+a</i>
acc.	<i>putta+m</i>	<i>puttam</i>	<i>putta+e</i>
abl.	<i>putta+ao</i>	<i>puttāo</i>	—
inst.	<i>putta+ena</i>	<i>puttenā</i>	<i>putta+ehi</i>
gen.	<i>putta+ssa</i>	<i>puttassa</i>	<i>putta+aṇa</i>
loc.	<i>putta+e</i>	<i>putte</i>	<i>putta+esu</i>
			<i>puttesu</i>

–a stem (neut.) *phala-* ‘fruit’

	<i>Singular</i>		<i>Plural</i>
nom.	<i>phalam</i>		<i>phalāi(m)</i>
acc.	<i>phalam</i>		<i>phalāi(m)</i>

The remaining forms are like the masculine –a stem forms.

–a stem (fem.) *māla-* ‘garland’

	<i>Singular</i>		<i>Plural</i>
nom.	<i>mālā</i>		<i>mālāo</i>
acc.	<i>mālam</i>		<i>mālāo</i>
abl.	<i>mālāo</i>		—
instr.			<i>mālāhi(m)</i>
gen.	<i>mālāe</i>		<i>mālāṇa(m)</i>
loc.			<i>mālāsu</i>
voc.	<i>māle</i>		<i>mālāo</i>

–i stem (mas.) *pai-* ‘husband’

	<i>Singular</i>		<i>Plural</i>
nom.	<i>pai</i>		<i>paiṇo</i>
acc.	<i>paim</i>		<i>paiṇo</i>
abl.	<i>paio</i>		—
instr.	<i>paiṇā</i>		<i>paihi(m)</i>
gen.	<i>paiṇo</i>		<i>paiṇa(m)</i>
loc.	<i>paimmi</i>		<i>paiṣu</i>

Feminine -i stem distinguishes itself only in instrumental, genitive, and locative (singular), in having one form e.g., devi- 'goddess' has *devīe* for all these cases. In the plural (nom. acc.), it can take only -io, as in *devīo*.

-u stem (fem.) vahu- 'bride'

	<i>Singular</i>	<i>Plural</i>
nom.	vahū	vahūo
acc.	vahum	vahūo
abl.	vahūo	—
instr.		vahūhi(m)
gen.	vahūe	vahūṇa(m)
loc.		vahūsu

Masculine and Neuter -u stems are differentiated only in the singular (instrumental, genitive, and locative).

Some other important paradigms which are declined differently.

	<i>piu-</i> 'father'		<i>māa-</i> 'mother'	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
nom.	piā	piaro	māā	māāo
acc.	piaram	piaro/piuṇo	māaram	—
instr.	piuṇā	piūhi(m)	māāe	māāhi(m)
gen.	piuṇo	piūṇam	„	māāṇa
loc.	—	piūsu(m)	„	māāsu

### Pronouns:

Pronominal inflection follows the nominal inflection in general, but differs in individual formations. It is therefore convenient just to list the paradigms for some of the important pronouns. The distinction to person is indicated only in the personal pronouns.

	<i>Ist person</i>		<i>IIInd Person</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
nom.	aham	amhe	tumam	tumhe
acc.	mamam	amhe, no	tumam	tumhe, vo
instr.	mae	amhehim	tue	tumhehim
gen.	mama,majjha, maha,me	amhāñam, no } amhāñam, no	tuha,tujjha, te	tumhāñam, vo } tumhāñam, vo
loc.	mai,mamammi	amhesu	tai,tumammi	tumhesu

*IIIrd Person*

	<i>Singular</i>		<i>Plural</i>
	mas./neut.	fem.	mas./neut.
nom.	so/tam	sā	te/tāim
acc.	tam	tam	te/tāim
instr.	teṇa		tehi(m)
gen.	tassa,se		tāṇa(m)
loc.	tassim	tāe,tīe	tesu

*Relative Pronoun:* ja- ‘who’

	<i>Singular</i>		<i>Plural</i>
	mas./neut.	fem.	mas./neut.
nom.	jo/jam	jā	je/jāi
acc.	jam	jam	je
instr.	jeṇa	jiṇā,jāe	jehim
gen.	jassa	jīe	jāṇam
loc.	jassim	jāhe	jesu

The interrogative, ka- ‘who?’ is similarly declined.

*Verb**General Observations:*

1. Verbal inflections mark for person (1st, 2nd, 3rd) and number (singular, plural).

2. Two classes of verbs may be distinguished:

(i) Those which have the stem in -a (before the inflection), and (ii) Those which have the stem in -e.

3. The majority of verbs are, in what is known as, the active voice. Very few forms are noted in the middle voice.

4. Verbs are distinguished for tense, present and future, and mode, Indicative, Imperative, Optative (rare).

5. Verbs are also distinguished for voice--active, passive.

*Verbal inflections:* Present Indicative

	<i>Singular</i>	<i>Plural</i>
I person	mi <sup>1</sup>	mo <sup>1</sup>
II person	si	ha
III person	i	mti

Present Imperative

I person	(mu) <sup>1</sup>	mo,mha <sup>1</sup>
II person	ɸ,su,hi <sup>2</sup>	ha
III person	u	mtu

Present Optative

Optative is marked by -ejjā which goes before the verbal inflections.

	<i>Singular</i>	<i>Plural</i>
Person 1	ɸ	ma
2	si	ha
3	ɸ	ɸ

<sup>1</sup> In -a verbs, the stem vowel becomes long before these endings. And the morphophonemic rules do not apply in the case of verbal endings.

<sup>2</sup> hi is found only in the second class of verb, i.e., -e stem.

*Future*: The future is marked by the infix –issa-. The endings are the same as in the present indicative, except for 1st singular which is –m in the future.

*Passive*: The passive is marked, generally, by –(i)jja-.<sup>1</sup> –jja after stems in final vowel, and –ijja after stems in consonants.

(*Note*: In the optative, future, and the passive the stem vowel of the verb is not added. Markers for these are added directly to the root before the verbal inflections are added.)

### *Paradigms*

#### *Present Indicative*

–a verb, vaha– ‘carry’; –e verb, pitte– ‘strike’

		<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Person	1	vahāmi	vahāmo	pittemi	pittemo
	2	vahasi	vahaha	pittesi	pitteha
	3	vahai	vahamti	pittei	pittemti

#### *Present Imperative*

–a verb, vaha– ‘carry’; –e verb, pitte– ‘strike’

		<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Person	1	(vahāmu)	vahāmo	pittemu	pittemo
	2	vahasu	vahaha	pittehi	pitteha
	3	vahau	vahamtu	pitteu	pittemtu

#### *Present Optative*

kuppe– ‘to be angry’

		<i>Singular</i>	<i>Plural</i>
Person	1	kuppejja	kuppejjāma
	2	kuppejjāsi	kuppejjāha
	3	kuppejja	kuppejja

<sup>1</sup> Only the most general type is treated here. Passive is also formed, as if from the present stem, for example, *suvvai*, *ruvvai*.

	Future		Passive	
	Singular	Plural	Singular	Plural
Person	1 laggissam	laggissāmo	dijjāmi	dijjāmo
	2 laggissasi	laggissaha	dijjasi	dijjaha
	3 laggissai	laggissamti	dijjai	dijjamti

*Other Verbal formations:* Of these, we may note participles differentiated for present, past, and the future; infinitives and gerundives.

*Participles:* The present participle is formed by adding *-(a)mta* to the root, and the past participle by adding *-ia* to the root. (see later).

The future participle adds future marker *-issa* and then the present participle marker.

e.g., present participle : pucchamta  
(from pucch- ‘ask’)

future participle : pucchissamta

*Past Participle:* The past participle morpheme has many allomorphs, (*ia*, *a*, *ta*, *ṇa*). The root also, in some cases, has allomorphs before the participle marker. The root form in final vowel takes *-a*, as in *ka-a* (*kaa*) ‘done’, *gaa* ‘gone’, *bhīa* ‘afraid’. The root form ending in a consonant (mostly, /h, v, m, d/) add *-ia*, as in *gahia* ‘seized’, *kuvia* ‘angered’, *pūria* ‘filled’, *padia* ‘fallen’. The root form ending in other consonants add *-ta* (which also becomes *-dha*, as in *ruddha* ‘obstructed’), as in *chitta* (from chiv-) ‘smeared’, *mutta* (from mumc-) ‘released’. *-ṇa* is noted in forms like *dinṇa* (from de/di-) ‘given’, *bhiṇṇa* (from bhimd-) ‘split’.

There is an infinitive formed by adding *-(i)um*, to the root, and a gerund formed by adding *-ūṇa*.

The root form ending in a vowel adds *-um*, as in *soum* ‘to listen’, *kāum* ‘to do’; the root form ending in a consonant adds *-ium*, as in, *padhium* ‘to read’, *hasium* ‘to laugh’. The root form ending either in a vowel or a consonant adds *-uṇa* to form a gerundive, as in, *kāuṇa* ‘having done’, *datṭhūṇa* ‘having seen’.

*Prefixal morphemes*: These are bound morphemes which go either before nouns or verbs. The common verbal prefixes are *ni-*, *vi-*, *pa-* and *sam-*.

When we examine forms like *ṇiccalā*, *ṇigguṇa*, and *ṇiruddha*, *ṇisāmia*,<sup>1</sup> it will be evident that there are two prefixes here, one, which effects the doubling of the initial consonant of the following morpheme (except when it is /s/), and the other which has no such effect. It would therefore be necessary to distinguish these two prefixes. One we may write as *ni-* and the other as *niC-* (C representing the same consonant as of the initial of the following morpheme). This may be supported by historical evidence, which gives us *ni-* and *nir-* for the earlier stage.

This prefix *niC-* has an allomorph *ni-* when the initial consonant of the following morpheme is /s/.

e.g., *ṇīsāsa*, *ṇīsarai*

Another prefixal morpheme which effects doubling of the initial consonant of the following morpheme may be noted in forms *sam-uvvahai* (without the prefix, *vahai*), *sam-ullihai* (*lihai*). We may write this prefix *uC-* (which again, historically, was *ud-* with a final consonant).

<sup>1</sup> Without the prefix, these forms have no doubling of consonant, initially, as in *guṇa-*, *cala-*, etc.

## *Compounds*

In a compound, we may have any number of base morphemes. A compound, sometimes, is as long as a complete line of verse. The inflection, however, is added only once, at the end.<sup>1</sup>

e.g., pasuvai, pāapadiassa (of two members)  
gahiagghapamkaam, samjhāsalilamjalim  
(of three members)

mahāṇasakammalaggamasimailicṇa  
ṇiccalanīruddhaṇīsāsadiṇṇaaṇṇā  
rosārunṇapadimāsamkamtagorimuhaamdam

As may be seen here, the compound may have only nominals as its members, or may have nominals and verbals. The morphophonemic rules that we have listed before are applicable here as may be noticed in the following examples.

-V + V->V :                    rosa + aruña > rosāruña  
                                       ghaña + ālimgaña >  
                                       ghañālimgaña

but -V + V[CC]>V[CC] : gahia + attho > gahiattho  
                                       -V<sub>1</sub> + V<sub>2</sub>[CC]>V<sub>2</sub>[CC]: sūña + otṭham >

sūṇoṭṭham  
gaa + imdo > gaimdo  
vāa + uttiṇa > vāuttiṇa  
rakkhaṇa + ekkamaṇā >  
rakkhaṇekkamaṇā

but, where  $-V_1 + V_2[CC]$  results because of allomorphic variation of the second member of the compound, the rule does not apply.

<sup>1</sup> The feminine stems, however, retain their nom. sg. ending, as may be noticed in *samjhāsalilamjalim*, *padimāsamkamta-*

e.g., muha + amdam > muhaamdam  
 here, amdam is an allomorph of camdam when it is second member in a compound.

Similarly,

diṇṇa + aṇṇāṇa > diṇṇaaṇṇāṇa (for kaṇṇāṇa)  
 para + aṇammi > paraaṇammi (for jaṇammi)

*Indeclinables*: These include what are known as particles, connectives, adverbs.

particles are : hu, tti, re, vva/va, ccea/cea

vva alternates with va : vva after vowels and va after /m/

e.g., ḥaḍi vva : geham va

murao vva : pittam va

va is sometimes also found after vowels : hasai va,

coreṇa va

ccea (also vvia, ccia) alternate with cea (via and cia)

ccea is found after vowels and cea after /m/

e.g., khalo ccea : tuman cea

āsāo ccia : dharaṇim cia

majjhimo vvia : pamkam via

Connectives are : ca, ahavā, jai, etc.,

ca alternates with a : ca after

/m/ and a after vowels.

e.g., moṇam ca : dariddo a

suham ca : ujuassa a

adverbs are : kaham, puṇo, kallam, kira, ciram, pi, etc.,

puṇo freely alternates with uṇa.

pi alternates with vi : pi after /m/ and vi after vowels

e.g., diṇṇam pi : hontī vi

ciriḍim pi : khujjo vi

## TEXT

1. *pasuvaiṇo rosāruṇapadimāsamkamtagorimuhaamdam/ gahiaggħapamkaam via samjhāsalilamjalim ḥamaha//*

pasuvaiṇo = gen. sg. mas. -i stem, pasuvai

‘lord of cattle’

pasu-vai = a determinative cpd.

note that p- in paino (3) alternates with -v in -vaino (when it is second member of a cpd.)

rosāruṇa . . . . . amdam = acc. sg. mas. -a stem

rosa + aruṇa ‘red with anger’; padimā ‘reflexion’,

fem. -a stem

samkamta = √kam + sam (a prefix), past participle of

√kam = ‘go’

gori + muha + amdam ‘the moonlike face of Gori’

gori is pasuvai’s spouse

-amda is an alternant form of camda- (4) (as second member of a cpd.)

notice that in a cpd. all the members except the final lose their inflexion and are in their stem form.

The final vowel of muha- and the initial of amdam did not coalesce as in rosa + aruṇa since a consonant cluster (here -md-) never permits a long vowel before it.

gahiaggħa . . . . m = acc. sg. neut. -a stem

gahia + aggħa (the vowel is short before clusters)

gahia = past participle of √gah ‘to seize’

via = a particle of comparison (by metathesis of skt. *iva*)

samjhā . . . . m = acc. sg. mas. -i stem

samjhā = ‘the twilight’ (both morning and evening when prayers are offered to gods)

salila + amjalim

ṇamaha = lmp. 2nd pl. act. of  $\sqrt{\text{ṇam}}$  ‘to bow’

2. *amiam pāuakavvam paḍhium soum ca je ḡa jāṇamti/ kāmassa tattatamtim kuṇamti te kaham ḡa lajjamti//*

amiam = acc. sg. ncut. –a stem, amia– ‘nectar’

pāua–kavvam = acc. sg. neut. –a stem

pāua = Prakrit

paḍhium and soum are infinitives ending in –um which is either directly added to the root as in so–um ‘to hear’ or to the stem with an *i* as in paḍh–i–um ‘to read’ (*cf.* Hindi paRh– ‘to read’)

ca = a connective, meaning ‘and’

je = relative pronoun, nom. pl. mas. ja– ‘who’

ṅa = negative particle

jāṇamti = 3d pl. pres. act. of  $\sqrt{\text{jāṇ}}$  ‘to know’

kāmassa = gen. sg. mas. –a stem, kāma = ‘god of love’

tatta–tamtim = acc. sg. mas. –i stem

tatta (= skt. tatva ?) ‘mysteries (of love)’

kuṇanti = 3d pl. pres. act. of  $\sqrt{\text{kuṇ}}$  ‘to make’

( $\sqrt{\text{kuṇ}}/\sqrt{\text{kar}}$ )

te = pronoun, 3d person, nom. pl. mas. je.....te

kaham = adv. ‘how’

lajjamti = 3d pl. pres. act. of  $\sqrt{\text{lajj}}$  ‘to feel shy’

3. *pāapadiassa paino putṭhim putte samāruhamtammi/ dadhamanṇudūmiāi vi hāso gharīṇē ḡikkamto//*

pāapadiassa (pāa–padiassa) = gen. sg. mas. –a stem

pāapaḍia– ‘fallen on the feet’.

paḍia = past participle of  $\sqrt{\text{paḍ}}$  ‘to fall’

paiṇo = gen. sg. mas. –i stem, pai– ‘husband’

putṭhim = acc. sg. mas. –i stem

(cf. Hem. 1,129.35 – Hem. allows pu- only for  
 Āpabhramśa)

putte = loc. sg. mas. –a stem, putta- ‘son’

sam-ā-ruhamtammi = loc. sg. mas.

ruhamtammi = present participle from √ruh- ‘climb’,  
 loc. sg. mas.

putte putṭhim samāruhamtammi = locative absolute  
 construction in which the subject and the predicate are  
 in the locative case and the whole construction having  
 an adverbial force – ‘while the son was climbing the  
 back’.

daḍha-maṇṇu-dūmiāi = gen. sg. fem. –a stem

daḍha-maṇṇu = a determinative cpd. the first member  
 is an attribute of the second. ‘firm anger’

vi = particle

hāso = nom. sg. mas. –a stem, hāsa- ‘smile’

ghariṇīe = gen. sg. fem. –i stem, gharinī ‘housewife’  
 (cf. Hindi ghar-)

ṇik-kamto = nom. sg. mas., past participle from  
 ḡik-kam- ‘get out’ (cf. sam-kamta in verse 1)

4. *ghariṇīe mahāṇasakammalaggamasimailienā hattheṇa/ chittam muham hasijjai camdāvattham gaam painā//*

mahāṇasa-kamma-lagga-masi-mailienā = instr.  
 sg. mas. –a stem

lagga = past participle of √ lagg- ‘to cling’

masi = a native (deśi) word, meaning ‘black’, (cf. Dr.  
*Ety. Dict.* 4187 Kan. Tel. masi-)

mailienā = ‘smeared’ (cf. Hindi mailā ‘dirt’)

hattheṇa = instr. sg. mas. –a stem, hattha- ‘hand’

chittam = acc. sg. neut. –a stem, past participle of  
 √chiv- Hem. 4.182

hasijjai = 3d sg. pres. passive. has-ijja-i  
 canda + avattham = acc. sg. neut. ‘state of the moon’  
 painā = instr. sg. mas.

5. *teṇa ṇa marāmi maṇṇūhi pūriā ajja jena re suhaa/  
 toggaamaṇā maramtī mā tujjha puṇo vi laggissam//*

teṇa = instr. sg. pronominal, ta-  
 marāmi = pres. 1st sg. act. of  $\sqrt{\text{mar-}}$  ‘to die’  
 maṇṇūhi = instr. sg. mas. -u stem, maṇṇu- ‘anger’  
 pūriā = nom. sg. fem. -ā stem, past participle of  
 $\sqrt{\text{pūr-}}$  ‘fill’

jena = instr. sg. pronominal, ja-  
 suhaa = voc. sg. mas. -a stem  
 tog-gaa-maṇā = nom. sg. fem. -a stem  
 gaa = past participle of  $\sqrt{\text{ga-}}$  ‘to go’  
 tujjha = gen. sg. pronominal, 2nd person  
 puṇo = adv. ‘again’  
 laggissam = fut. 1st sg. act. of  $\sqrt{\text{lagg-}}$  ‘to cling’

note the construction :

*teṇa ṇa marāmi . . . jena tujjha puṇo laggissam*

6. *pāṇaakuviāṇa doṇha vi aliapasuttāṇa māṇaillāṇa/  
 ḡiccalaniruddhanīsāsadiṇṇāaṇṇāṇa ko mallo//*

pāṇaa-kuviāṇa = gen. pl. mas. -a stem  
 (instead of expected dual)  
 kuvia = past participle of  $\sqrt{\text{kuv-}}$  ‘to be angry’  
 doṇha = numeral, gen. pl. mas. do- ‘two’  
 alia-pasuttāṇa = gen. pl. mas. -a stem  
 pasutta = pa-sutta, past participle of  $\sqrt{\text{suv-}}$  ‘to sleep’  
 māṇaillāṇa = gen. pl. mas. -a stem  
 māṇa = ‘self pride’

-illa – emphatic and popular suffix which indicated possession as well as intensity. -illa appears as the usual emphatic replacement for the suffix -ima, both in contrastive and other adjectives. (*cf. JAOS 82.4.p. 518*)

ṇic-cala-ṇi-ruddha-ṇī-sāsa-diṇṇa-aṇṇāṇa =  
gcn. pl. mas.  
ruddha = past participle of √rudh- ‘check’  
diṇṇa = past participle of √de- ‘give’  
mallo = nom. sg. mas. -a stem, malla ‘strong’; a native word. (*cf. Dr. Ety. Dict. 3871 Kan.malla ‘wrestler’*)

7. *pasia pie kā kuviā suanu tumam paraanammi ko kovo/ ko hu paro ṇāha tumam kīsa auṇṇāṇa me sattī//*

pasia = imp. 2nd sg. active. pa-sia  
pie = voc. sg. fem. -a stem. piā- ‘beloved’  
kā = demonstr. pronoun. nom. sg. fem.  
kuviā = participle, nom. sg. fem. √kuv- ‘to be angry’  
su-aṇu = voc. sg. fem. -u stem ‘of fair limbs’  
tumam = pers. pron. 2nd nom. sg.  
para-anammi = loc. sg. mas. -a stem

Notice the nominal/pronominal distinction being confused. We find both putte and janammi for locative sg.; the latter would also be only jaṇe in the earlier stage of the language.

kovo = nom. sg. mas. -a stem, kova- ‘anger’  
hu = emphatic particle, goes with the preceding word.  
ṇāha = voc. sg. mas. -a stem, ṇāha- ‘husband’  
a-uṇṇāṇa = gen. pl. neut. -uṇṇa ‘fortune’  
me = gen. sg. pers. pron. 1st.  
sattī = nom. sg. mas. -i stem, satti ‘strength’

(notice the forms –aṇu, –uṇṇāṇa, –aṇammi, do not keep the initial consonants when they are second members of a cpd. As first members, they are seen as taṇu, puṇṇāṇa, jaṇammi).

8. *kim dāva kaā ahavā karesi kāhisi a suhaa ettāhe/  
avarāhāṇa alajjira sāhasu kaarā khamijjamtu//*

dāva = particle of emphasis

kaā = past participle of √kar–, nom. sg. fem. –ā stem

ahavā = connective, ‘or’      a (=ca) ‘and’

karesi = pres. ind. act. 2nd sg. of √kar– ‘to do’

kāhisi = fut. ind. 2nd sg. of √kar–

avarāhāṇa = gen. pl. mas. ava– √rāh–

a-lajjira = voc. sg. mas. a– is negative particle

sāhasu = imp. 2nd sg. act. of √sāh– ‘tell’

(Hem. 4.2 gives also samghai besides sāhai as substitutes for kathayati(skt.)

kaarā = nom. pl. mas.

khamijjamtu = 3d pl. pass. of √kham– ‘to excuse, forgive’

9. *kallam kira kharahiao pavasihai pio tti suvvai jaṇammi/  
taha vaddha bhaavai nise jaha se kallam via na hoi//*

kallam = adv. ‘next morning’

kira = particle of emphasis, goes with the preceding word.

khara-hiao = nom. mas. sg. –a stem ‘cruel hearted’

pa-vasihai = fut. 3d sg. act. of pa– √vas ‘live’

tti = particle, doubling of *t* after a vowel

suvvai = 3d sg. pres. passive, of √su– ‘hear’

vadḍha = imp. 2nd sg. act. of √vadḍh– ‘increase’

bhaavai = voc. sg. fem. –i stem

nise = voc. sg. fem. –a stem, ḡisā– ‘night’

se = pronominal, gen. sg. mas.

hoi = pres. 3d sg. act. ind. of  $\sqrt{hu}$  - 'become'  
 note the construction :

*taha vaddha . . . . . jaha kallam na hoi*

10. *mahu-macchiāi datṭham datṭhūṇa muham piassa sūṇotṭham/  
 īsāluī pulimdi rukkhacchāam gaā aṇṇam//*

mahu-macchiāi = instr. sg. fem. -a stem 'honey-bee'

daṭṭham = acc. sg. neut. -a stem

daṭṭhūṇa = gerundive from  $\sqrt{daṭṭh}$  - 'see'

sūṇ-otṭham = acc. sg. neut.

īsāluī and pulimdi are nom. sg. fem. -i stems

rukka-cchāam = acc. sg. fem. -a stem 'shade of a tree'

note the gemination of consonant in cchāam when it is the second member of a cpd.

aṇṇam = pronominal, acc. sg. of aṇṇa- 'other'

(It is suggestive that the husband has had relation with another woman.)

11. *bhamai parido visūrai ukkhivium se karam paśarei/  
 kariṇo pamkakkhattassa ḡehaṇialāviā kariṇī//*

bhamai = pres. ind. 3d sg. act. of  $\sqrt{bham}$  - 'wander'

parido = adv. possibly an ablative form from pari-,  
 (cf. aggido)

visūrai = pres. ind. 3d sg. act. of  $\sqrt{visūra}$  - (which Var.

VIII. 63 lists as a substitute for skt.  $\sqrt{khid}$  - 'bemoan')

uk-khivium = infinitive

pa-sārei = pres. ind. act. 3d sg. of pa-sār- 'spread'

pamkakkhattassa = gen. sg. mas. attribute to kariṇo

-kkhutta = past participle of  $\sqrt{khud}$  -

(note the doubling of the initial consonant which is not warranted. metre requires khutta-)

ḡeha-ṇia-lāviā = nom. sg. fem. -a stem

lāviā = past participle of  $\sqrt{lav}$  - 'speak' (causal)

12. *ekkallamao ditṭhīa maia taha pulaio saanhāe/ piajāassa jaha dhanum padiam vāhassa hatthāo//*

*ekkallamao* = nom. sg. mas.

*mao* is the mas. counterpart of *mai* ‘deer’

*ditṭhīa* = instr. sg. fem. -i stem, *ditṭhī-* ‘sight’;

metre requires here *ditṭhīa*

*pulaio* = past participle of *pulaa-* which is listed in

Var. VIII. 69 as a substitute of √ *drś* ‘see’

*saanhāe* = *sa-anhā* (-*anhā* an alternant form of *taṇhā-* ‘thirst’) instr. sg. fem. -a stem

*pia-jāassa* = gen. sg. mas.

*pia-jāo* = a determinative cpd.

*dhanum* = nom. sg. neut. -u stem, *dhanu-* ‘bow’

*vāhassa* = gen. sg. mas.

*hatthāo* = abl. sg. mas. -a stem, *hattha-* ‘hand’

notice the construction :

*taha pulaio . . . . . jaha dhanum padiam*

13. *ekkakkamaparirakkhaṇapahārasammuhe*

*kuramgamihunammi/*

*vāhenā manṇuvialamtavāhadhoam dhanum mukkam//*

*ekka . . . . muhe* = loc. sg. neut.

*kuramga-mihuṇammi* = loc. sg. neut. *mihuṇa-* ‘a pair’

*vāhenā* = instr. sg. mas. *vāha-* ‘hunter’

*manṇu-vialamta-vāha-dhoam* = nom. sg. neut.

*vi-alamta* = present participle from *vi-* √ *gal-* ‘drop’

notice the loss of initial consonant of *gal-* after a word with a final vowel.

*vāha* = ‘tears’ (cf. Var. III. 38, 54) – note that this is a homonym with *vāha-* ‘hunter’. If we had *vappa-* instead of *vāha-* ‘tears’ as one would expect (from skt. *bāṣpa* ‘tears’), then there would be no homonymity.

Since a single consonant remained instead of a geminate, the long vowel preceding it, is retained.

dhoam = past participle of  $\sqrt{dhuv}$  - 'wash'

mukkam = past participle, nom. sg. neut.

note the construction: ekkakkama . . . . mihu-nammi = a locative absolute construction, in which the first part is a predication of the second.

vāheṇa . . . . dhaṇum mukkam = a passive construction in which the actor will be in the instrumental and the concord is between the object and the verb.

14. *uddhaccho piai jalam jaha jaha viralamgulī ciram pahio/ pāvāliā vi taha taha dhāram taṇuim pi taṇuei//*

uddhaccho = nom. sg. mas. (uddha-accho), a determinative cpd. attribute to pahio

piai = pres. ind. 3rd sg. act. of  $\sqrt{pā}$  - 'drink'

viralamgulī = nom. sg. mas. -i stem (virala-amgulī)

ciram = adv. 'for a long time'

pahio = nom. sg. mas.

pāvāliā = nom. sg. fem. -a stem

dhāram = acc. sg. neut.

taṇuim = acc. sg. neut. attribute to dhāram, taṇu- 'thin'

taṇuei = pres. ind. 3d sg. act. – a secondary formation

from the noun taṇu- 'thin'

notice the correlation between :

jaha jaha . . . . taha taha

" as . . . . . so "

15. *dhaṇṇā tā mahilāo jā daiam siviṇae vi pecchamti/ nidda vvia teṇa viṇā ṇa ei kā pecchae siviṇam//*

dhaṇṇā = nom. pl. fem. -a stem, dhaṇṇā- 'blessed'

tā = personal pronoun, nom. pl. fem. of ta-

mahilāo = nom. pl. fem. -a stem, mahilā- ‘woman’

daiam = acc. sg. mas. daia- ‘lover’

sivinæ = loc. sg. neut. siviṇa- ‘dream’ (*cf.* Var. I. 3,  
III. 62)

pecchamti = pres. ind. 3d pl. act. of √ pecch- ‘see’  
(Var. XII. 18)

nidda = nom. sg. fem. the shortening of the final ā  
before a cluster in vvia since long vowel is not tolerated  
in such an instance.

viṇā = indeclinable, always goes with a form in the  
instrumental.

ei = pres. ind. 3d sg. act. of √ i ‘go’

pecchae = pres. ind. 3d sg. middle of √ pecch- ‘see’

16. *piasambharanapalottamta vāhadhārāṇivāabhiāe/*  
*dijjai vamkagīvāe dīvao pahiajāāe//*

pia . . . . . bhiāe = instr. sg. fem. -a stem

sam-bharanā = (\*mbharanā? < \*mharanā < smarana  
(skt.) Var. VIII. 18 gives bhara- as a substitute  
for √ smṛ- (smara-)

pa-loṭṭamta = present participle from pa- √ loṭṭ- ‘roll’

bhiā = past participle from √ bhi- ‘to fear’

dijjai = pres. ind. 3d sg. passive, of the root √ de- ‘give’  
the vowel is shortened before a geminate consonant; the expected form would be *dījai*.

vamka-gīvāe = instr. sg. fem.

vamka for the expected *vakka*, *cf.* sakka from śakra  
(skt.) Var. III. 3

pahia-jāāe = instr. sg. fem. jāā- ‘wife’

17. *agghāi chivai cumvai ṭhavei hiaammi janiaromamco/*  
*jāākavolasarisam pecchaha pahio mahuapuppham//*

agghāi = pres. ind. 3d sg. act.

(agghāi < \*āggħāi < \*ā + għrāti (skt.), *cf.* āgħrāna)

the shortening of initial vowel is expected.

chivai = pres. ind. 3d sg. act. of √ chiv- ‘to touch’

cumvai = pres. ind. 3rd sg. act. of √ cumv- ‘to kiss’

ṭhavei = pres. ind. 3d sg. act. of √ ṭhā- ‘place’

jāā . . . . sarisam = acc. sg. neut. attribute to

mahuapuppham

-puppham = acc. sg. neut. (*cf. Var. III. 35, 51*)

*cf. Ta. pūppu ‘flowering’ } Dr. Ety. Dict.*

*Tcl. puvvu ‘id.’ } 3564*

18. *geham va vittarahiam ɳijjharakuharam va salilasunɳnaiam/ gohaɳarahiam gottham va tīa vaanam tuha vioe//*

geham = nom. sg. neut.

vitta-rahiam = an attribute to *geham*, in nom. sg. neut.

similarly salilasunɳnaiam is an attribute to

ɳijjharakuharam, gohaɳarahiam is an attribute to

gottham; all these forms are in nom. sg. neut.

tīa = personal pron. gen. sg. fem.

vaanam = nom. sg. neut. -a stem, vaaña- ‘face’

tuha = gen. sg. personal pron.

vioe = loc. sg. mas.

here vaanam in tuha vioe- is compared to geham, ɳijjarakuharam, and gottham of above description.

19. *kattha gaam raivimvam kattha paṇatṭhāo candatārāo/ gaane valāavamtīm kālo horam va kaṭṭhei//*

kattha = adv. in the locative force (*Var. VI. 7*)

rai-vimvam = nom. sg. neut.

paṇatṭhāo and candatārāo are both in nom. pl. fem.

pa-ṇatṭha = past participle

gaane = loc. sg. neut. -a stem, gaaña- ‘sky’

valāa–vamtim = acc. sg. mas. –i stem

kaṭṭhei = pres. ind. 3d sg. of √ katṭh– ‘tell’

20. *khaṇabhamgureṇa pemmeṇa māuā dūmia mhi ettāhe/ sivīnaañihilambhena va ditṭhapanatṭhenā loammi//*

khaṇabhamgureṇa = khaṇa–bhamgureṇa, attribute to  
pemmeṇa–both are in instr. sg. neut.

māuā = voc. sg. fem. –a stem

dūmia = nom. sg. fem. –a stem (past participle)

shortening of the final long vowel is expected  
before a cluster.

mhi = pres. ind. 1st sg. act. (*cf. Var. VII. 7*)

(mhi < \*ahmi < asmi (skt.)

ettāhe = adv. in the locative force.

(ettāhe < \*ettaise < \*ettādrśe < etādrśe)

lambha = from √ lambh– ‘attain’

ditṭha and pa-ṇatṭha both are past participles.

loammi = loc. sg. mas. –a stem, loa– ‘people’

21. *vijjhāvijjai jalaṇo gahavaidhūāi vitthaasiho vi/*

*anumaranaghaṇālimgaṇapiaamaṣuhasijjiramgiē//*

jalaṇo = nom. sg. mas.

gaha–vai–dhūāi = instr. sg. fem. –a stem

dhūā– ‘daughter’ (*cf. Var. IV. 33*)

vitthaa–siho = nom. sg. mas. attribute to jalaṇo

vi–tthaa = past participle

aṇu–maranā–ghaṇālimgaṇa–piaama–suha–sijji–ramgiē  
= instr. sg. fem.

ghaṇālimgaṇa = ghaṇa + ālimgaṇa ‘tight embrace’

22. *jhamjhāvāuttiṇagharavivarapalottamtasaliladhārāhim/*

*kuḍḍalihiohidiahām rakkhai ajjā karaalehim//*

jhamjhā . . . . dhārāhim = instr. pl. fem.

pa–lotṭamta = participle; Hem. 4.166 lists palotṭa as

a substitute for *pratyāgam* (*praty* + ā + √ *gam*)  
 ‘to return’ (*cf.* Hindi *laut-* ‘to return’)

*kuḍḍa-lihiohi-diaham* = acc. sg. mas.

*lihiohi* = *lihia* + *ohi*

*lihia* = past participle of √*lih-* ‘to write’

*rakkhai* = pres. ind. 3d sg. act. of √ *rakkh-* ‘to protect’

*kara-alehim* = instr. pl. mas.

–*alehim* is an alternant form of *talehim*

23. *āucchamti sirehi vivaliehi ua khadiehi nijjamta/*  
*nippacchimavaliapañaloiehi mahisā kuḍamgāi//*

*ā-ucchamti* (*pucchamti*) = pres. ind. 3d pl. act. √*pucch-*  
 ‘ask’. *sirehi*, *vivaliehi*, *khadiehi* are all in instr. pl. mas.  
*vi-valiehi* is an attribute to *sirehi*.

*valia* = past participle of √ *val-* ‘to bend’

*ua* = imp. 2nd sg. (*cf. Hem.* 8.2) (Weber explained this  
 as a shortened form from the Vedic √ *ūh* ‘observe’)

*nijjamta* = participle, nom. pl. fem.

*nip-pacchima-valia-pa-loiehi* = instr. pl. neut.

24. *aññamahilāpasamgam de deva karesu amha daiassa/*  
*purisā ekkamtarasā na hu dosaguṇe viñamti//*

*añña-mahilā-pasamgam* = acc. sg. mas.

*pa-samga-* ‘affair’

*de* = a term of address (*cf. skt. he*)

*deva* = voc. sg. mas.

*karesu* = imp. 2d. sg. act. of √ *kar-* ‘make’

*amha* = gen. pl. personal pron.

*daiassa* = gen. sg. mas. *daia-* ‘husband’

note that the attribute *amha* is in pl. while the  
 noun *daiassa* is in sg.

*ekkamta-rasā* = nom. pl. mas.

ekka-amta

dosaguṇe = acc. pl. (instead of dual of skt.)

vi-āñamti = pres. ind. 3d pl. act. of vi + √ jāñ- ‘know’

25. *ahava guṇa vvia lahuā aḥuvā guṇaaññuo ḡa so loo/ ahava mhi ḡigguṇā vā vahuguṇavamto jaño tassa//*

ahava = indeclinable, ‘or’

luhūā = nom. pl. mas. luhua- ‘small’

note the alternation ahava/ahavā in the same verse.  
In the second line the final vowel has to be short because  
of a cluster following. The shortening of the vowel  
in *ahava* of the first line may be for metre.

mhi = pres. ind. 1st sg. act.

26. *rūam acchīsu ḡhiam phariso amgesu jampiam kāññe/ hiaam hiae ḡihiam vioiam kim tha devena//*

rūam, jampiam, hiaam, and vioiam = are all in nom.  
sg. neut.

acchīsu = loc. pl. mas. -i stem, acchi- ‘eye’

(cf. Var. III. 30) (in skt. we would have a dual form)

ḡhia is past participle of √ ḡhā ‘stand’, jampia is  
past participle of √ jump- ‘speak’, and vi-oia (loia-)  
is past participle of vi-√ loa- ‘see’.

phariso = nom. sg. mas. pharisa = ‘touch’ (cf. Var. III. 62)

tha = adv. (attha-) ‘here’

27. *ehijja so paутthio ahaam kuppejja so vi añuñejja/ ia kassa vi phalai manorahāna mālā piaamammi//*

ehijja = pres. optative, 3d sg. act. (pres. ind. 3d sg. is ei)

pa-uttho = nom. sg. mas. (past participle)

pa-uttho < \*pravasta < prosita (skt.) ‘exiled’

kuppejja = pres. optative, 1st sg. act. of √ kup- ‘to get  
angry’

aṇuṇejja = pres. opt. 3d sg. act. of aṇu + √ ni- ‘lead’  
 ia = adv. ‘thus’ (*cf. Var.* I. 14)  
 phalai = pres. ind. 3d sg. act. of √ phal- ‘fructify’

28. *vāāi kim bhanijjau kettiamettam va likkhae lehe/ tuha virahe jam dukkham tassa tumam cea gahiattho//*

vāāi = instr. sg. fem.

bhanijjau = imp. 3d sg. passive, √ bhan- ‘speak’

kettia-mettam = *cf. Var.* IV. 25 for kettia-

likkhae = pres. ind. 3d sg. passive of √ likh- ‘to write’

lehe = loc. sg. mas. -a stem, leha- ‘letter’

gahia-attho

gahia = past participle of √ gah- ‘to seize’

29. *ajja mae tēna viñā aṇuhūasuhāi sambharamtīe/ ahinavamehāṇa ravo ḥisāmio vajjhapaḍaho vva//*

ajja = adv. ‘today’ *cf. Hindi* āj- ‘today’

mae = instr. sg. personal pron.

aṇuhūa-suhāi = acc. pl. neut.

aṇu-hūa = past participle from aṇu + √ hu- ‘become’

sam-bharamtīe = instr. sg. fem.

ahinava-mehāṇa = gen. pl. mas.

ḥi-sāmio = past participle from ḥi + √ sam-

vajjhā-paḍaho = nom. sg. mas.

30. *samtamasamtam dukkham suham ca jāo gharassa jāṇamti/ tā puttaa mahilāo sesāo jarā manussāṇam//*

ca = connective, *cf. a* (8)

jāo = pronominal, nom. pl. fem.

puttaa = voc. sg. mas.

mahilāo and sesāo are both nom. pl. fem.

jarā = fem. nom. sg.

manussāṇam = gen. pl. mas. -a stem, manussa- ‘man’

31. *ṇa a ditṭhim nei muham ḡa chivium dei ḡālavai kim pi/ taha vi hu kim pi rahassam ḡavavahusamgo pio hoi//*

ditṭhim = acc. sg. mas. -i stem, ditṭhi- ‘eye’  
 nei and dei are pres. ind. 3d sg. act. of √ nī-, √ de-  
 chivium = inf. for √ chiv- ‘to touch’  
 ḡa + ḡālavai; ḡā-lavai = pres. ind. 3d sg. act. of  
 √lav- ‘speak’  
 rahassam = acc. sg. neut. rahassa- ‘secret’  
 ḡava-vahu-samgo = nom. sg. mas.

32. *hasiam aditṭhadamtam bhamiamanikkamtadehalidesam/ ditṭhamanukkhittamuham eso maggo kulavahūṇam//*

hasiam = past participle from √ has- ‘smile’, nom. sg.  
 neut.

a-itṭha-damtam = nom. sg. neut.

-itṭha is a variant form of ditṭha- when second member of a cpd.

bhamiam = past participle from √ bham- ‘wander’

a-ṇikkamta-dehalī-desam = nom. sg. neut.

ṇik-kamta = past participle of ḡik- √ kam- ‘stride’

aŋ-ukkhitta-muham = nom. sg. neut.

ukkhitta = past participle of ukkhiv-

eso = pronominal, nom. sg. mas.

33. *asarisacitte diare suddhamanā piaame visamasile/ ḡa kahai kuḍumvavihadaṇabhaṇa taṇuāae soṇhā//*

a-sarisa-citte = loc. sg. neut.

suddha-maṇā is an attribute to soṇhā = nom. sg. fem.

kahai = pres. ind. 3d sg. act. (=skt. \*kathati but kathayati — modelled on forms like vahai.)

kuḍumva-vihadaṇa-bhaṇa = instr. sg. mas.

taṇuāae = pres. ind. 3d sg. middle. secondary formation from the noun taṇu- 'thin'.

soṇhā (= skt. snusā, cf. *Var.* II. 47) = nom. sg. fem.

34. *camdasarisam muham se sariso amaassa muharaso tissā/ sakaaggaharahasujjalacumvaṇaam kassa sarisam se//*

se = gen. sg. fem. of sa- 'that'

amaassa = gen. sg. neut. amaa- 'nectar'; cf. amiam

tissā = gen. sg. fem. (verse 2)

sa-kaa-ggaha-rahasujjala-cumvaṇaam = nom. sg. neut.

(g) gaha- from √ gah- 'seize'

rahasa + ujjala = rahasujjala

35. *virahe visam va visamā amaamaā hoi samgame ahiam/ kim vihiṇā samaam via dohim pi piā viṇimmaviā//*

sam-gama from sam + √ gam- 'go'

ahiam = adv.

vihiṇā = instr. sg. mas. -i stem, vihi- 'creator'

dohim = instr. pl. (numeral), do- 'two'

36. *tumgo ccia hoi maṇo maṇamsiṇo amtimāmu vi dasāsu/ atthamaṇammi vi raiṇo kiraṇā uddham cia phuramti//*

tumgo = nom. sg. mas.

maṇamsiṇo = gen. sg. mas.

amtīmāmu (amtīmāsu ?) = loc. pl. fem. amtīmā- 'last'

ccia alternates with cia; tumgō ccia, uddham cia

phuramti = pres. ind. 3d pl. act. of √ phur- 'throb'

37. *sarae mahaddahāṇam amte sisirāi vāhirunhāim/ jāāi kuviasajjanahiaasaricchāi salilāim//*

sarae and amte are loc. sg.

mahaddahāṇam = gen. pl. mas.

sisirāi = nom. pl. neut. sisira- ‘cold’  
 vāhir = adv. cf. Hindi bāhar ‘outside’  
 unhāim = nom. pl. neut. unha- ‘heat’  
 jāāi = nom. pl. neut. jāa = past participle from  
 jā- ‘be born’

38. *suano na kuppai vvia aha kuppai vippiam na cimtei/*  
*aha cimtei na jampai aha jampai lajjio hoi//*

kuppai = pres. ind. 3d sg. act. of √ kup (p)- ‘to be angry’  
 cimtei = pres. ind. 3d sg. act. of √ cimt- ‘think’  
 jampai = pres. ind. 3d sg. act. of √ jump- ‘chatter’  
 lajjio = nom. sg. mas. lajjia = past participle of  
 √ lajj- ‘to become shy’

39. *phalasampattīa samonaāi tumgāi phalavipattīe/*  
*hiaāi supurisānam mahātarūnam va siharāim//*

phala-sampattīa and phala-vipattīe are both  
 instr. sg. fem. -i stems

vipatti is the opposite of sampatti- ‘abundance’

sama-oṇaāi = nom. pl. neut.

Here the supurisa- ‘great man’ is compared to mahātaru  
 –‘big tree’ which does not change its status either in  
 ‘gain’ or in ‘loss’.

40. *dadharosakalusiaassa vi suanassa muhāhi appiam katto/*  
*rāhumuhammi vi sasiṇo kiranā amaam via muamti//*

dadha . . . . . ssa = gen. sg. mas. attribute to suanassa  
 kalusia = past participle from kalus-, secondary form  
 from the noun kalusa- ‘dirt’

muhāhi = abl. sg. neut.

katto = adv.

amaam = acc. sg. neut. (cf. amiam – verse 2)

muamti = pres. ind. 3d pl. act. of √ mu- ‘release’

41. *vasaṇammi aṇuvviggā vihavammi agavviā bhae dhīrā  
homti ahinṇasahāvā samesu visamesu sappurisā//*

vasaṇammi and vihavammi are both loc. sg. neut.

vasaṇa is the opposite of vihava—‘fortune’

aṇ-uv-viggā = nom. pl. mas.

aṇ- = negative particle, alternates with a- in agavviā.

aṇ- is the form before morphemes beginning with a vowel, and a- is the form before morphemes beginning with a consonant.

a-hinṇa-sahāvā = nom. pl. mas.

-hinṇa = past participle of √ bhimd- ‘split’

42. *daṭṭhūṇa rumdatuṇḍaggaṇiggaam ḡiaṣuassa dāḍhaggam/  
bhonḍī viṇāvi kajjena gāmaṇiade jave carai//*

daṭṭhūṇa = gerundive

rumda = Hem. *Desī*. VII. 14. lists as an equivalent of skt. vipula—‘wide’

ṇia-suassa = gen. sg. mas. sua—‘son’

dāḍha = is listed as substitute of skt. damṣṭrā in

Hem. *Desī*. II.139

bhonḍī = possibly bhaṇḍī (?) ‘an unchaste woman’ —

Hem. *Desī*. VI. 109

jave = acc. pl. mas. java—‘grain’

carai = pres. ind. 3d sg. act. of √ car—‘graze’

43. *taḍasaṇṭhianīdekkamtaḍiluārakkhaṇekkadiṇṇamaṇā/  
agaṇiaviṇivāabhaā pūreṇa samam vahai kāī//*

samṭhia = sam-ṭhia, past participle of sam- √ ṭhā—  
‘stand’

pīluā = ‘a young bird’, cf. pilha-, Hem. *Desī*. VI. 46.  
cf. Telugu pilla. Marathi pīla- ‘a young one’, in

general of dogs, cats, hens, parrots, crows, and some other birds' (*Weber*). Hindi, pillū 'worm'. Skt. pīlu- 'atom, worm, insect'.

a-gaṇia = past participle of √ gaṇ- 'count'

samam = adv. goes with an instrumental, here pūreṇa

vahai = pres. ind. 3d sg. act. of √ vah- 'carry'

kāī = nom. sg. fem. -i stem, kāī- 'crow'

44. ḥaccaṇasalāhaṇaṇihēṇa pāsaparisanṭhiā ṣiunagoviī/  
sarisaṇiāṇa cumvai kavolaḍimāgaam kaṇham//

salāha = skt. ślāghā, cf. *Var.* III. 63

sarisa-goviāṇa = gen. pl. fem. -i stem, govī- 'milkmaid'

cumvai = pres. ind. 3d sg. act. of √ cumv- 'kiss'

kaṇham = acc. sg. mas. -a stem, kaṇha- 'Krishna'

45. dhāvai vialiadhammillasicaasamjamaṇavāvadakaraggā/  
caṇḍilabhaavivalāamtaḍimbhaparimaggiṇī gharinī//

dhāvai = pres. ind. 3d sg. act. of √ dhāv- 'run'

vi-alia = past participle of vi- √ gal- 'scatter'

dhammadilla = seems a formation with the suffix -illa,

but the form dhammad(a)- is not found to occur in the sense of 'hair'.

caṇḍila = a native word for 'barber'; (cf. *Hem. Deśī*. III.2)

46. golāṇaīe kacche cakkhamto rāiāī pattāim/  
upphaḍai makkado khokkhei pottam ca pittei//

cakkhamto = nom. sg. of the present participle from √ cakkh- 'taste' cf. Hindi cakhnā 'to taste'

pattāim = acc. pl. neut. -a stem

upphaḍai = pres. ind. 3d sg. act. of up- √ phaḍ- 'jump'  
(phaḍ- is a variant of √ paḍ- as in padia)

khokkhei = pres. ind. 3d sg. a denominative from khokkha ‘a kind of noise’

pottam = acc. sg. may be from Dravidian, potṭa ‘stomach’ Kan. hotṭe/potṭe (*Dr. Ety. Dict.* 3677)  
*cf.* Hem. *Desī*. VI. 60 (pottam = udaram (skt.) ‘stomach’)

pittei = pres. ind. 3d sg. act. of √ pit- ‘strike’ (may be a native word). *cf.* Hindi pītnā ‘to beat’  
*cf.* also Kan. petṭu ‘to beat’ } *Dr. Ety.*  
 Tel. petṭu ‘blow’ } *Dict. 3601*

47. *bharanamianilasāhaggakhaliacalanaddhavihuavakkhaudā/tarusiharesu vihamgā kaha kaha vi lahamti saṇṭhāṇam//*

ṇamia = past participle of √ ḥam- ‘to bow’

khalia = past participle of √ khal- ‘to slip’

taru-siharesu = loc. pl. neut.

kaha kaha = repetition for emphasis. kaha alternates with kaham. kaha before vi, kaham before pi.

lahamti = pres. ind. act. 3d pl. of √ lah- ‘obtain’  
 (In skt. this root is middle).

sam-ṭhāṇam = acc. sg. neut. ṭhāṇa is from √ ṭhā- ‘stand’

48. *ua oljjai moham bhuamgakittīa kadaalaggāi/ojjharadhārāsaddhālueṇa sīsam vaṇagaenā//*

oljjai = pres. ind. 3d sg. passive from the nominal olla- ‘wet’

bhuamga-kittīa = instr. sg. fem. -i stem

vaṇa-gaenā = instr. sg. mas. vaṇa-gaa = ‘wild elephant’

49. *dhārādhuvvamtamuḥā lamviavakkhā ḥiumciaggivā/vaivedhanesu kāā sūlāhiṇṇa vva dīsamti//*

dhārādhuvvamtamuḥā, lamviavakkhā, and

ḥiumciaggivā = all are attributes to kāā. nom. pl. mas. -a stems

dhuvvanta = pres. particple of √ dhuv(v)- ‘to wash’  
 lamvia = past participle of √ lamv- ‘hang’  
 ni-umcia = past participle of ni- √ kumc- ‘spread’  
 disamti = pres. ind. 3d pl. passive

50. *mahiṣakkhamdhavilaggam gholai simgāhaam simisimamtam/ āhaavīṇājhamkārasaddamuhalam masaavumdam//*

gholai = pres. ind. 3d sg. act. of √ ghol- ‘wander’  
*cf. Var.* VIII. 6, ghol- is given as a substitute  
 for skt. √ ghūrṇa- ‘wander’  
 simisimamtam = pres. participle. nom. sg. neut.  
 (an onomatopoeic word)

51. *vāṇadavamasimailamgo rehai vimjho gaṇehi dhavalehim/ khīroamamthanucchaliaduddhasitto vva mahumahaṇo//*

gaṇehi = instr. pl. mas. gaṇa- ‘cloud’  
 uc-chalia = past participle of √ cal- ‘move’ (cal-  
 alternates with chal-) *cf. Hindi* uchlnā  
 ‘to move in merriment’

mahu-mahaṇo = nom. sg. mas. an epithet of Visṇu.  
 (The Vindhya mountain is compared to Vishnu having  
 white dots of milk from the milky ocean, being black  
 from the forest fire, and covered with white clouds.)

52. *kīramuhasacchahehim rehai vasuhā palāsakusumehim/ vuddhassa calañavamdaṇapadiehi vva bhikkhusamgehim//*

vasuhā = nom. sg. fem. vasuha- ‘earth’  
 vuddhassa = gen. sg. mas. vuddha- ‘Buddha’  
 (Here the earth with its reddish Palāśa flowers similar  
 to the beaks of parrots, is compared with Buddha’s feet  
 covered by the prostrating mendicants.)

53. *sukkhamtavahalakaddammaghammavisūramtakamadha-pāḍhiṇam/ ditṭham aditṭhauvvam kālenā talam tadāassa//*

sukkhamta = present participle of √ sukhh- ‘to dry’

cf. Hindi sūkhnā ‘to get dry’

visūramta = present participle of √ visūra (a substitute of √ khid- ‘suffer’)

(picture of a dried pond in summer when its bottom can be seen.)

54. *aviralapādaṁtañavajaladhārārajjughadiam paattena/ apahutto ukkhivium rasai va meho mahim uaha//*

paattena = instr. sg. neut. paatta- ‘effort’

ghadīa = past participle of √ għad- ‘bind’

apahutto (a-pa-hutto) = nom. sg. mas.

hutta = past participle of √ hu- ‘become’

rasai = pres. ind. 3d sg. act. of √ ras- ‘roar’

55. *dhūlimailo vi pamkamkio vi tañaraia dehabharaño vi/ taha vi gaimdo garuattanenā dhakkam samuvvahai//*

raia = past participle of √ rac- ‘to arrange’

dhakkam = acc. sg. ḍħakka- ‘a big drum’

sam-uv-vahai = pres. ind. 3d sg. act. √ vah- ‘carry’

56. *osarai dhuñai sāham khokkhāmuhalo puṇo samullihai/ jamvūphalam ṇa genhai bhamaro tti kai pāḍhamadakko//*

o-sarai = pres. ind. 3d sg. act. of √ sar- ‘move’

dhuñai = pres. ind. 3d sg. act. of √ dhuñ- ‘shake’

kai = nom. sg. mas. -i stem, kai- ‘monkey’

(The monkey, because of a previous painful experience, is mistaking grapes for bees and is afraid to pluck them).

57. *girisotto tti bhuamgam mahiso jīhāi lihai samtatto/ mahisassa kañhavattharajharo tti sappo piai lālam//*

jīhāi = instr. sg. fem. jīha- ‘tongue’

lālam = acc. sg. cf. Kan. loli, etc., Dr. Ety. Dict. 2397 (Picture of a very hot summer. The buffalo is licking by his tongue the serpent mistaking it for a mountain stream. The serpent is in its turn drinking the saliva from buffalo’s mouth taking it for a stream through black stone.)

58. *uaha tarukodarāo ḥikkamtam pūsuāṇa rimcholim/ sarae jario vva dumo pittam va salohiam vamai//*

taru-koḍarāo = abl. sg. neut. koḍara- ‘pit’

pūsuāṇa = gen. pl. mas. pūsua- ‘parrot’ ?  
(cf. Hem. Deśī. VI. 80)

rimcholim (= ṛksāli, skt.?) cf. Hem. Deśī. lists rimcholi as a native word in the sense of ‘line’ (pañkti)

jaria = past participle, from a nominal jara- ‘fever’

vamai = pres. ind. 3d sg. act. of √ vam- ‘vomit’

59. *mehamahisassa ḥajjai uare suracāvakodibhiṇṇassa/ kamdamtassa saviaṇam amtam va paṭalamvae vijjū//*

ḥajjai = pres. ind. 3d sg. passive of √ ḥa- ‘know’  
cf. √ jāṇ ‘know’

kamdamtassa = gen. sg. participle from √ kamd- ‘cry’

pa-ṭalamvae = pres. ind. 3d sg. mid. of √ lamv- ‘dangle’

60. *thoam pi ḥa ḥii imā majjhāṇhe ua sariratalalukkā/ āavabhaṇa chāhī vi tā pahia kim ḥa vīsamasi//*

pahia = voc. sg. mas. pahia- ‘traveller’

vī-samasi = pres. ind. 3d sg. act. of vī- √ sam- ‘to rest’

(Even the shadow hides in the object because of the fear of heat. Why don't you then, O traveller, stop here a while and rest?)

By using the expression ‘the shadow has merged with the body,’ suggestion is made to the traveller that he too may follow the way of the shadow.

61. *vahalatamā haarāī ajja pauttho paī għaram sunnām/ taha jaggesu saajjia ḥna jahā amhe musijjāmo//*

jaggesu=imp. 2nd sg. of √ jagg- ‘to be awake’

saajjia=voc. sg. ‘a neighbour’ (cf. Hem. *Deśī*. VIII. 10)

amhe=nom. pl. pronominal I person.

musijjāmo=pres. ind. 1st pl. passive of √ mus- ‘steal’

62. *bhamjamtassa vi tuha saggagāmino ḥnaikaramjasāhāo/ pāā ajja vi dhammadia tuha kaha dharaṇim cia chivamti//*

bhamjamtassa=gen. sg. mas.

bhamjamta=pres. participle of √ bhamj- ‘break’

sagga-gāmino=gen. sg. mas. -i stem

dhammadia=voc. sg. mas. ‘religious’

chivamti=pres. ind. 3d pl. act. of √ chiv- ‘touch’

63. *dussikkhiaraṇaparikkhaehi ghittosi patthare tāva/ jā tilamettam vattasi maragaa kā tujjha mullakahā//*

vattasi=pres. ind. 2nd sg. act. of √ vatt- ‘remain’

tujjha=gen. sg. pronominal, 2nd person.

64. *cāo sahāvasaralam vicchivai saram gunammi ḥnivadamtam/ vamkassa ujjuassa a samvamdhō kim ciram hoi//*

gunammi=loc. sg. mas. guṇa- ‘string’

ḥni-vadamta=pres. participle of √ pad- ‘fall’

✓ pad- has an alternant form -vad in cpd. (here, after a prefix.)

(The second line is a ‘subhāśita’ or a maxim. – “There can be no long relation between a crooked thing and a straight thing”.)

65. *paccusāgaa ramjiadeha piāloa loañāñamda/ aññatta khaviasavvari ñahabhūsāna dīnavai ñamo de//*

ramjia = past participle of ✓ ramj- ‘color’

khavia = past participle of ✓ khav- ‘spend’

66. *patto chaño ña sohai aippahāe vva puññimāamdo/ amtaviraso vva kāmo asampaāñō a parioso//*

sohai = pres. ind. 3d sg. act. of ✓ suh- ‘shine’

ai-ppahāe = loc. sg. neut. pahāa- ‘morning’

Here, patto chaño is compared to aippahāe puññimāamdo, and, asampaāñō parioso is compared to amtaviraso kāmo.

67. *appacchamdapahāvira dullahalambham jañam vimaggamta/ āāsa-pahehi bhamamta hiaa kaiā vi bhajjihisi//*

appacchamda-pahāvira = voc. sg. mas.

āāsa-pahehi = instr. pl. mas. āāsa-paha- ‘sky path’

bhajjihisi = pres. ind. 2d sg. passive of ✓ bhamj- ‘break’

68. *ñaiūrasacchahe jovvañammi aiþavasiesu diahesu/ añiattāsu a rāisu putti kim daddhamāñena//*

jovvañammi = loc. sg. neut. -a stem, jovvana- ‘youth’

ai-þavasiesu = loc. pl. neut.

þavasia = past participle of pa- ✓ vas- ‘live’

putti = voc. sg. -i stem, putti- ‘daughter’

69. *mā vaccaha vīsambham imāṇa vahucāduammanīunāṇam/ nivvattiakajjaparammuhāṇa sunāṇa vva khalāṇam//*

vaccaha=imp. 2nd pl. act. of √ vacc- ‘move’ (pl. is used in the place of sg.)

khalāṇa=gen. pl. mas. -a stem, khala- ‘a low person’  
cf. Ta. kaḷ ‘to steal’

Tel. kalla ‘falsehood’ *Dr. Ety. Dict.* 1156

(A low person is here compared to a dog.)

70. *aulīṇo domuhao tā mahuro bhoṇam muhe jāva/ murao vva khalo jīṇṇammi bhoṇe virasamārasai//*

a-ulīṇo (a-kulīṇo) = nom. sg. mas.

murao = nom. sg. mas. muraa- ‘a drum’

(The rogue is double faced and is like a drum.)

71. *ciriḍim pi aāṇamtā loā loehi goravabbhahiā/ sonāratula vva ḡirakkharā vi khamdehi ubbhamti//*

ciriḍim = ‘alphabet’ ?

ciraṭī and ciroṭī = a small piece torn from the side of a plantain leaf, slip of a land, a shred of cloth.

72. *ullāvamteṇa ḡna hoi kassa pāsatthienā thaddhenā/ samkhā masāṇapāavalamviacoreṇa va khaleṇa//*

ullāvamteṇa = instr. sg. neut.

ullāvamta = pres. participle of ul- √ lav- ‘speak’, ‘prate’ (causal)

pāsa-tṭhienā = instr. sg.

(t) ḡthia- = past participle of √ ḡthā- ‘to stand’

lamvia = past participle of √ lamv- ‘dangle’

73. *uaam lahium uttāṇiāṇāṇā homti ke vi savisesam/ rittā ḡnamanti suiram rahatṭaghadīa vva kāpurisā//*

lahium = infinitive, from √ lah- ‘obtain’

uttāṇia-āṇāṇā = nom. pl. mas.

uttāṇia = past participle of ut-  $\sqrt{\text{tañ}}$  ‘stretch’ (causal)  
 ḡnamamti = pres. ind. 3d pl. act. of  $\sqrt{\text{nam}}$  ‘bow’  
 rahatṭa = ‘water drawing machine (composed of two wheels connected by a beam for drawing water)’.

74. *corāṇa kāmuāṇa a pāmaraṇahiāṇa kukkuḍo vadai/ re ramaha vahaha vāhayaha ettha taṇuāae raani//*

vadai = pres. ind. 3d sg. act. of  $\sqrt{\text{vad}}$  ‘speak’

ramaha = imp. 2nd pl. act. of  $\sqrt{\text{ram}}$  ‘enjoy’

(The order in the second line of the verbs should have matched with the order of the objects in the first line. The order should have been “vahaha ramaha vāhayaha” to go accordingly with “corāṇa kāmuāṇa a pāmaraṇahiāṇa”).

75. *addamsaṇena mahilāaṇassa aidamsaṇena ḡniassa/ mukkhassa pisuṇaaṇajampienā emea vi khalassa//*

(The subject and the verb are to be supplied here. The subject is pemma- ‘love’ and the verb is avei ‘moves away’.)

The love of mahilāaṇassa	—	addamsaṇena (avei)
ṅiassa	—	aidamsaṇena
mukkhassa	—	pisuṇaaṇajampienā
khalassa	—	emea (avei)

76. *ātthakkarūsaṇam khaṇapasijjāṇam aliavaaṇaṇivvamdhō/ ummaccharasamtāo puttaa paavī siṇehassa//*

atthakka-rūsaṇam      rūsa- cf. rosa (1)

atthakka = Hem. *Desī*. lists it with the gloss ‘anavasara’, or ‘ill-timedness’; but Hem. II. 174 glosses it as ‘akāṇḍam’ or ‘untimely’

(The four steps of siṇeha ‘friendship’ are given here).

77. *appāhei maramto puttam pallīvaī paattēna/ maha ṇāmena jaha tumam ṇa lajjase taha karejjāsu//*

appāhei = pres. ind. 3d sg. act. of  $\sqrt{appāh}$  – ‘instruct’ ?

(possibly built on the nominal appā – ‘self’)

maha = gen. sg. pronominal 1st person

lajjase = pres. ind. 2nd sg. middle of  $\sqrt{lajj}$  – ‘be ashamed’

karejjāsu = optative 2nd sg. of  $\sqrt{kār}$  – ‘do, make’

pallī = ‘village’, cf. Ta. pallī ‘hamlet’, Kan. pallī, hallī ‘id.’ Dr. Ety. Dict. 3309

78. *pāṇaudīa vi jaliūṇa huavaho jalai jaṇṇavāḍammi/ ṇa hu te parihariavvā visamadadāsaṇṭhiā purisā//*

pāṇa–udīa (kudīa) = loc. sg. fem. kudi – ‘hut’

cf. Ta. kuṭī ‘house’,

Kan. guḍī ‘house’

Dr. Ety. Dict. 1379

jaliūṇa = gerundive from  $\sqrt{jal}$  – ‘burn’

jalai = pres. ind. 3d sg. act. of  $\sqrt{jal}$  – ‘burn’

jaṇṇa–vāḍammi = loc. sg. neut., jaṇṇa – ‘sacrifice’

79. *je līṇabhamarabharabhaṇgagocchaā āsi naiaducchamge/ kālenā vamjulā piavaassa te thaṇṇuā jāā//*

līṇa = past participle from  $\sqrt{lī}$  ‘cling’

thaṇṇuā = nom. pl. mas., thaṇṇua – ‘stump’

80. *ekkena vi vadaviāmkuṇena saalavanarāimajjhhammi/ taha teṇa kao appā jaha sesadumā tale tassa//*

vadā – = ‘banyan tree’

cf. Ta. vaṭam ‘large rope’, Kan. Tel. vata ‘rope’

Dr. Ety. Dict. 4268

appā = nom. sg., appa – ‘self’

81. *vahupupphabharonāmiabhūmigaasāha suṇasu viṇṇattim/ golātaḍaviadakuḍamga mahua saniam galijjāsu//*

ṇāmia = past participle (causal) of √nam- ‘bend’

suṇasu = imp. 2nd sg. of √suṇ- ‘listen’

mahua = voc. sg. neut. mahua- ‘a kind of flower’

galijjāsu = optative 2nd sg. of √gal- ‘trickle’

82. *kim ruasi oṇaamuhi dhavalāamtesu sālichittesu/ hariālamāṇḍiamuhī naḍi vva sanavāḍia jāā//*

ruasi = pres. ind. 2d sg. act. of √ru- ‘cry’

*cf.* Hindi rōnā ‘cry’

maṇḍia = past participle of √maṇḍ- ‘decorate’

hariāla = ‘yellow color’ and ‘a kind of grass’

*cf.* Hem. *Deśī*. VIII. 64 – hariālī = ‘dūrvā’ grass

Hindi hariyālī ‘green’

83. *homtī vi ḥipphalaccia dhanariddhī hoi kivinapurisassa/ gimhāavasamtattassa ḥiaachāhi vva pahiassa//*

ṇip-phala- ‘useless’

(The prosperity of a miserly man is as useless as the shadow of the traveller who is scorched by the summer heat).

84. *ārambhamtassa dhuam lacchī marañam vi hoi purisassa/ tam marañamaṇārambhe vi hoi uṇa ḥa hoi//*

ārambhamta = present participle of ā- √rambh- ‘begin’

lacchī = nom. sg. fem. lacchi- ‘fortune’

uṇa (puṇo) = adv. ‘again’

85. *tam mittam kāavvam jam kira vasaṇammi desaālammi/ ḥlihiabhittivāullaa vva ḥa parammuham ḥāi//*

mittam = acc. sg. neut. mittam ‘friend’

vasaṇammi = loc. sg. neut. vasaṇa- ‘misery’

ṭhāi = pres. ind. 3d sg. act. of  $\sqrt{\text{ṭhā}}$  ‘stand’  
 (A friend is one who never turns his face away in misery  
 and in difficult situation, like the picture drawn on the  
 wall).

86. *tā majjhimo ccia varam dujjanasuañehi dohi vi ṇa kajjam/*  
*jaha dittho tavai khalo tahea suano aīsamto//*

majjhimo = nom. sg. mas. majjhima- ‘middle type’  
 tavai = pres. ind. 3d sg. act. of  $\sqrt{\text{tav}}$  ‘burn’  
 a-īsamto (a-dīsamto) = pres. participle of a-  $\sqrt{\text{dis}}$ -  
 ‘to show’

87. *chajjai pahussa laliām piāi māno khamā samatthassa/*  
*jāñamta a bhañiam moñam ca aāñamāñassa//*

chajjai = pres. ind. 3d sg. act.  $\sqrt{\text{chajj}}$  ‘shine’  
*cf.* Hem. IV. 100,  $\sqrt{\text{chajj}}$  is listed as a substitute  
 of skt.  $\sqrt{\text{rāj}}$  ‘shine’

pahussa = gen. sg. mas. -u stem, pahu- ‘lord’

NOTE: jāñamta and a-āñamāna (a-jāñamāṇa), where  
 the first is pres. participle, *active*, and the second is  
 pres. participle, *middle*.

88. *uppāiadavvāṇa vi khalāṇa ko bhāñam khalo ccea/*  
*pakkāi vi ṇimvaphalāi ṇavara kāehi khajjamti//*

uppāia = past participle (causal) of up-  $\sqrt{\text{pa}}$  ‘grow’  
 pakkāi = nom. pl. neut. pakka- ‘ripe’

*cf.* Hindi pakkā ‘ripe’

ṇavara is used in the sense of ‘only’, *cf.* Var. IX. 7

khajjamti = pres. ind. 3d pl. passive of  $\sqrt{\text{khā}}$  ‘eat’

89. *poṭṭam bharamti saunā vi māuā appaño añuvviggā/*  
*vihaluddharanasañahāvā huvamti jai ke vi sappurisā//*

bharamti = pres. ind. 3d pl. act.  $\sqrt{\text{bhar}}$  ‘nourish’

huvamti = pres. ind. 3d pl. act.  $\sqrt{\text{hu}}$  ‘become’

huvamti is an alternate form of homti.

90. *so attho jo hatthe tam mittam jam ḥiramtarām vasāne/ tam rūam jattha gunā tam viññānam jahim dhammo//*

(Beauty has value only when accompanied by virtue, and knowledge when associated with duty.)

91. *pahiullūraṇasamkāulāhi asaihi vahalatimirassa/ aippaṇeṇa ḥihuam vadassa sittāi pattāim//*

ullūraṇa = chedanam ‘cutting’

a-saihi = instr. pl. fem. -i stem, sai- ‘wife’

pattāim = nom. pl. neut. -a stem, patta- ‘leaf’

92. *bhicchāaro pecchai ḥāhimāṇḍalam sā vi tassa muhaamdam/ tam catṭuam karamkam don̄ha vi kāā vilumpamti//*

catṭuam = acc. sg. catṭū = dāruhastāḥ ‘a wooden spoon’,  
Hem. *Desī*. III. 1

karamkam = bhiksāpātram ‘begging bowl’,

Hem. *Desī*. II. 55

vi-lumpamti = pres. ind. 3d pl. act. of √lump- ‘seize’

93. *pāsāsamkī kāo ḥe'cchai diññam pi pahiagharaṇīe/ oamtakaraaloaliavalaamajjhāṭṭhiam piñḍam//*

piñḍam = acc. sg. neut. piñḍa- ‘rice ball’

cf. Tel. piñḍi ‘oilcake’

*Dr. Ety. Dict.* 3440

94. *maṇṇe āsāo ccia ḥa pāvio piaamāhararasassa/ tiasehi jena raañāarāhi amaam samuddhriam//*

maṇṇe = pres. ind. 1st sg. middle of √man- ‘think’

ā-sāo = nom. sg. mas. sāa- ‘taste’

pāvia = past participle (causal) of √pāv- ‘obtain’  
(pa + √āv- ?)

raañāarāhi = abl. sg. mas. raañāara- ‘ocean’

95. *aññañnam kusumarasam jam kira so mahai mahuaro pāum/ tam nirasāṇa doso kusumāṇa ḡea bhamarassa//*

*mahai*=pres. ind. 3d sg. act. of  $\sqrt{mah}$ - ‘desire’

*pāum*=infinitive from  $\sqrt{pā}$ - ‘drink’

96. *taiā kaaggha mahuara ḡa ramasi añāsu pupphajāīsu/ vaddhaphalabhāriguruīm mālaim eñhim pariccaasi//*

*kaa-ggha*=voc. sg. mas.

*ramasi*=pres. ind. 2nd sg. act. of  $\sqrt{ram}$ - ‘enjoy’

97. *jāejja vanuddese khujjo vi hu ḡisaho siḍhilavatto/ mā māṇusammi loe cāī rasio dariddo a//*

*jāejja*=optative 3d sg. of  $\sqrt{jā}$ - ‘be born’

*khujjo*=nom. sg. mas.

*māṇusammi*=loc. sg. mas. *māṇusa-* ‘man’

(May there be a short tree in the forest, with no branches and with fallen leaves, but, may the generous and those possessed of taste among men never become poor.)

98. *je je guniṇo je je a cāiṇo je viḍadḍhaviṇṇāṇa/ dāridda re viakkhāṇa tāṇa tumam sāṇurāo’si//*

*guniṇo*=nom. pl. mas. -i stem, *guni-* ‘virtuous’

*cāiṇo*=nom. pl. mas. -i stem, *cāi-* ‘liberal minded’,  
‘generous’

*dāridda*=voc. sg. mas.

*tāṇa*=gen. pl. mas. personal pronoun, 3d person.

99. *dhaṇṇā vahiramdharaā te ccia jīamti māṇuse loe/ ḡa suṇamti piṣunavaṇam khalāṇa addhim ḡa pecchamti//*

*jīamti*=pres. ind. 3d pl. of  $\sqrt{jī}$ - ‘live’

(Blessed are the deaf and the blind, they alone live

in this world; because they neither listen to the words of backbiters nor they see the prosperity of the wicked.)

100. *saṁjhārāotthaio dīsai gaṇammi pañcavācamdo/ rattaduūlamtario thaṇaṇahaleho vva ṇavavahūe//*

nava-vahūe = gen. sg. fem. -u stem, vahu- ‘bride’ (thaṇaṇahaleho ‘the nail mark on the breast’ of the new bride, is compared with pañcavācamdo ‘first day’s moon’ in the sky.)

101. *jo kaha vi maha sahīhim chiddam lahiūṇa pesio hiae/ so māṇo coriakāmuo vva ditṭhe pie ṇatṭho//*

sahīhim = instr. pl. fem. -i stem, sahi- ‘female companion’

lahiūṇa = gerundive from √lah- ‘obtain’

## GLOSSARY

1. The items are listed in the following order: /a, ā, i, ī, u, ū, e, o, k, kh, g, gh, c, ch, j, jh, t̄, ṭh, d̄, ḍh, n̄, t̄, th, d̄, dh, p, ph, bh, m, r, l, v, s, h/
2. Nouns are listed generally in the nominative singular form.
3. The Sanskrit equivalents of the Prakrit words are given in the parentheses. The sign, =, indicates that the Sanskrit word is phonetically and semantically equivalent to the Prakrit word. If the Sanskrit word is only a semantic equivalent, it is listed without the sign, = with it.

Some abbreviations :

adj.	= adjective,		
adv.	= adverb,		
conj.	= conjunction,	num.	= numeral
inf.	= infinitive,	pcl.	= participle
n.	= noun,	pxf.	= prefix
neg. pfx.	= negative prefix,	ptcl.	= particle
		prn.	= pronoun
		v.	= verb

a/ca conj. (= ca) ‘and’

a-/aṇ- neg. pfx. (= a-/an-) ‘un-’

ai- pfx. (= ati) ‘much’

aippahāam n. (= atiprabhātam) ‘early morning’

a-uṇṇam n. (= apuṇyam) ‘misfortune’

a-ulīno n. (= akulīnah) ‘low born’

aggha- n. (= arghya-) ‘water offered to a guest’

agghāi v. (\*āghrāti) ‘smells’

- acchī n. (= aksi-) ‘eye’  
 ajja adv. (= adya) ‘today’  
 añ- see a-  
 a-niatta- pcl. (= anivṛtta)- ‘un-returned’  
 -añña-/kañña- n. (= karṇa-) ‘ear’  
 aññatta adv. (= anyatra) ‘elsewhere’  
 aññam prn. (= anyam) ‘another’  
 -añhā n. (= trṣṇā) ‘thirst’  
 atthakka- adv. (= ākasmika-) ‘sudden’  
 atthamaṇam n. (= astamanam) ‘sunset’  
 attho n. (= arthaḥ) ‘wealth’  
 addhim n. (= ṛddhim) ‘prosperity’  
 appacchamda- n. (= ātmacchanda-) ‘free will, at one’s own pleasure’  
 appā n. (= ātmā) ‘self’  
 appāhei v. (śikṣayati) ‘instructs’  
 amiam/amaam n. (= amṛtam) ‘nectar’  
 amgam n. (= aṅgam) ‘body’  
 amjali- n. (= añjali-) ‘hands held together hollowed’  
 amtario pcl. (= antaritaḥ) ‘covered’  
 amtima- adj. (= antimā-) ‘last’  
 amto n. (= antaḥ) ‘end’  
 -amdo/camdo n. (= candraḥ) ‘moon’  
 amdha- n. (= andha-) ‘blind’  
 amha prn. (= asmākam) ‘our’  
 aruṇa- adj. (= aruṇa-) ‘red’  
 a-lajjiro pcl. (= alajjiita-) ‘un-ashamed’  
 -alamta- pcl. (= galan) ‘trickling’  
 alia- adj. (= alīka-) ‘pretending’  
 avatthā n. (= avasthā) ‘condition’  
 avarāho n. (= aparādhah) ‘mistake’  
 a-virala- adv. (= avirala-) ‘incessantly’  
 a-sampañño n. (= asampradānaḥ) ‘not giving’

- ahaam prn. (= aham) 'I'  
 ahava/ahavā conj. (= athavā) 'or'  
 ahara- n. (= adhara-) 'lower lip'  
 ahiam adv. (= adhikam) 'much'  
 ahinava adj. (= abhinava) 'very fresh'  
 āava- n. (= ātapa-) 'heat'  
 āāsa-paha n. (= ākāśapatha-) 'path in the air'  
 ā-ippanam n. (= ālepanam) 'smearing'  
 āñanam n. (= ānanam) 'face'  
 ānamda- n. (= ānanda-) 'pleasure'  
 ā-rambha- n. (= ārambhaḥ) 'beginning'  
 ālimganam n. (= āliṅganam) 'embrace'  
 ā-sāo n. (= āsvādah) 'taste'  
 īsāluī n. (= īrṣyāluḥ) 'jealous'  
 ia adv. (= iha) 'here'  
 ua v. (paśya) 'see'  
 uaram n. (= udaram) 'stomach'  
 ujjua- adj. (= ṛjuka-) 'straight'  
 uṇā/puṇo adv. (= punar) 'again'  
 uṇham n. (= uṣṇam) 'heat'  
 uddham adv. (= ūrdhvam) 'upwards'  
 uddhaccho n. (= ūrdhvāksaḥ) 'eyes turned upwards'  
 uddharaṇa- n. (= uddharaṇam) 'lifting up'  
 uppāia pcl. (= utpādita) 'earned'  
 ubbhamti v. (= uhyante) 'are carried'  
 um-macchara- n. (= unmatsara-) 'hatred'  
 ullāvamta- pcl. (= ullāpayamāna) 'dangling'  
 -ullūraṇa n. (chedanam) 'cutting'  
 ekka- num. (= eka-) 'one'  
 ekkakkama- prn. (anyonyam) 'one another, each other'  
 ekkamta- adj. (= ekānta-) 'exclusive'  
 ekkamtarasa- adj. (= ekāntarasa-) 'of exclusive taste'

- ekkalla- adv. (=ekākī) ‘alone’  
 ettāhe adv. (=idānīm) ‘now’  
 ettha adv. (=atra) ‘here’  
 oj-jhara- n. (=nirjhara-) ‘torrent’  
 otṭham n. (=oṣṭham) ‘lip’  
 oṇaa pcl. (=avanata) ‘bent’  
 oṇaamuha- n. (=avanatamukha-) ‘bent face’  
 ohi- n. (=avadhi-) ‘period’  
 kaaggha- adj. (=kṛtaghna-) ‘ungrateful’  
 kaara- prn. (=katara-) ‘which one’  
 kai n. (=kapiḥ) ‘monkey’  
 kaccham n. (=kaccham) ‘bank, marshy land’  
 kajjam n. (=kāryam) ‘work’  
 katṭhei v. (=kathayati) ‘tells’  
 kaḍaa- n. (=kaṭaka-) ‘valley’  
 kaṇṇa- n. see aṇṇa-  
 kaṇho n. (=kr̥ṣṇaḥ) ‘Krishna’  
 kattha adv. (=kutra) ‘where’  
 kaddama- n. (=kardama-) ‘dirt’  
 kamaḍho n. (=kamaṭhaḥ) ‘tortoise’  
 kamma- n. (=karma-) ‘work’  
 karaalam n. (=karatalam) ‘palm of hand’  
 karamkam n. (=karaṅkam) ‘bowl’  
 karamja- n. (=karañja-) ‘a kind of tree’  
 karinī n. (=karinī) ‘female elephant’  
 kari n. (=kari) ‘male elephant’  
 karesi v. (=karosi) ‘you do’  
 karo n. (=karaḥ) ‘hand’  
 kallam adv. (=kalyam) ‘next day’  
 kavola- n. (=kapola-) ‘cheek’  
 kahai v. (=kathayati) ‘tells’  
 kaham adv. (=katham) ‘how’

- kahā n. (=kathā) ‘story’  
 kāavvam pcl. (=kartavyam) ‘to be done’  
 kāo n. (=kākah) ‘crow’ mas.  
 kāī n. (=kākī) ‘crow’ fem.  
 kāpuriso n. (=kāpuruṣah) ‘contemptible man’  
 kāmuo n. (=kāmukah) ‘lover’  
 kāmo n. (=kāmah) ‘desire, love’  
 kālo n. (=kālah) ‘time’  
 kittī n. (=kr̥ttih) ‘skin’  
 kim prn. (=kim) ‘what’  
 kira adv. (=kila) ‘indeed’  
 kiraṇo n. (=kiraṇah) ‘ray’  
 kiviṇa- n. (=kr̥pana-) ‘miser’  
 kīra- n. (=kīra-) ‘parrot’  
 kīsa adv. (kim/katham) ‘how’  
 kukkuḍo n. (=kukkuṭah) ‘rooster’  
 kujjo n. (=kubjaḥ) ‘dwarf’  
 kuḍamga- n. (kuñja-) ‘bower’  
 kuḍumva- n. (=kuṭumba-) ‘family’  
 kuḍḍa- n. (=kuḍya-) ‘wall’  
 kuṇamti v. (kurvanti) ‘do, make’  
 kuramga- n. (=kuraṅga-) ‘deer’  
 kuvia- pcl. (=kupita-) ‘angered’  
 kusumam n. (=kusumam) ‘flower’  
 kuharam n. (=kuharam) ‘cave’  
 kettia- adv. (=kiyat) ‘how much’  
 ko prn. (=kah) ‘who’  
 koḍara- n. (=koṭara-) ‘hollow of a tree’  
 koḍi- n. (=koṭi-) ‘tip’  
 kovo n. (=kopah) ‘anger’  
 khajjamti v. (=khādyante) ‘are eaten’  
 khadio n. (=khadgah) ‘sword’

- khaṇa- n. (= kṣaṇa-) ‘moment’  
 khamā n. (= kṣamā) ‘endurance’  
 khamijjantu v. (= kṣamyantām) ‘forgive’  
 khamda- n. (= skandha-) ‘shoulder’  
 khara- adj. (= khara-) ‘hard’  
 khalo n. (= khalaḥ) ‘low person’  
 khīroa- n. (= kṣīroda-) ‘milky ocean’  
 gaam pcl. (= gatam) ‘gone’  
 gaṇam n. (= gaganam) ‘sky’  
 gaṇo n. (= ghanaḥ) ‘cloud’  
 gaṇo n. (= gaṇaḥ) ‘group’  
 garuatta- n. (= gurutva-) ‘heaviness’  
 gahia pcl. (= gr̥hīta-) ‘seized’  
 gahavai n. (= gr̥hapati) ‘master of the house’  
 gāma- n. (= grāma-) ‘village’  
 gimha- n. (= grīṣma-) ‘summer’  
 giri- n. (= giri-) ‘mountain’  
 girisotto n. (= giriśrotas) ‘mountain stream’  
 gīvā n. (= grīvā) ‘neck’  
 guna- n. (= guna-) ‘string, quality’  
 geṇhai v. (= gr̥ṇhāti) ‘seizes’  
 geham n. (= geham) ‘house’  
 gocchaa- n. (= gucchaka-) ‘bower’  
 gotṭham n. (= goṣṭham) ‘cattle pen’  
 gorava- n. (= gaurava-) ‘respect’  
 gorī n. (= gaurī) ‘spouse of Shiva’  
 golā n. (= godā) ‘Godavari, a river’  
 govī n. (= gopī) ‘milkmaid’  
 gohaṇa- n. (= godhana-) ‘cattle wealth’  
 għana adj. (= ghana-) ‘firm’  
 għamma- n. (= għarma-) ‘heat’  
 ghara- n. (= gr̥ham) ‘house’

ghariṇī n. (=gṛhiṇī) ‘housewife’

gholai v. (ghūrnati) ‘wanders’

ca see a

catṭuam n. (=cattukam) ‘begging bowl’

caṇḍila- n. (=caṇḍila-) ‘barber’

camdo see -amdo

carai v. (=carati) ‘moves’, ‘grazes’

calana- n. (=carana-) ‘foot’

cāī n. (tyāgī) ‘one who abandons everything’

cāo n. (=cāpah) ‘bow’

cādu- adj. (=cātu-) ‘coaxing’

cittam n. (=cittam) ‘mind’

cimtei v. (=cintayati) ‘thinks’

ciram adv. (=ciram) ‘for a long time’

ciriḍim n. (varṇamālā) ‘alphabet’ ?

cumvaṇa- n. (=cumbana) ‘kissing’

coriakāmuo n. (=corakāmukaḥ) ‘paramour’

coro n. (=corah) ‘thief’

chajjai v. (śobhate) ‘shines’

chano n. (=kṣanah) ‘moment’

chāā n. (=chāyā) ‘shade’

chittam pcl. (=sprṣṭam) ‘touched’

chiddam n. (=chidram) ‘hole’

chivai v. (sprśati) ‘touches’

jai conj. (=yadi) ‘if’

jaṇo n. (=janah) ‘person’

jaṇṇavādo n. (=yajñavāṭah) ‘sacrificial house’

jattha adv. (=yatra) ‘where’

jampai v. (=jalpati) ‘prates’

jamvūphalam n. (=jambūphalam) ‘rose apple’,  
‘navel fruit’

jara- n. (=jvara-) ‘fever’

jarā n. (=jarā) ‘old age’

- jalaṇo n. (=jvalanaḥ) ‘fire’  
 jalam n. (=jalam) ‘water’  
 javo n. (=yavaḥ) ‘grain’  
 jaha adv. (=yathā) ‘as’  
 jahim adv. (=yatram) ‘where’  
 jāā n. (=jāyā) ‘wife’  
 jāṇamta pcl. (=jānan) ‘knowing’  
 jāṇamti v. (=jānanti) ‘know’  
 jāva adv. (=yāvat) ‘as long’  
 jīṇa- pcl. (=jīrṇa-) ‘digested’  
 jīhā n. (=jihvā) ‘tongue’  
 je prn. (=ye) ‘who’  
 jovvaṇam n. (=yauvanam) ‘youth’  
 jhadia pcl. (śithila-) ‘loose’  
 jhamkāra- n. (=jhaṅkāra-) ‘humming’  
 jhamjhāvāo n. (=jhañjhāvātaḥ) ‘roaring wind’  
 ṭhavei v. (=sthāpayati) ‘places’  
 ṭhāṇam n. (=sthānam) ‘place’  
 ḍimbha- n. (=ḍimbha-) ‘child’  
 ḍhakkā n. (=ḍhakkā) ‘big drum’  
 ḡa ptcl. (=na) ‘not’  
 ḡaiūra- n. (=nadīpūra-) ‘flood of river’  
 ḡaī n. (=nadī) ‘river’  
 ḡaccaṇa- n. (=nartana-) ‘dancing’  
 ḡatṭho pcl. (=nastah) ‘lost’  
 ḡaḍī n. (naṭī) ‘actress’  
 ḡamaha v. (=namata) ‘salute’  
 ḡamo n. (=namah) ‘salutation’  
 ḡava adj. (=nava) ‘new’  
 ḡavara adv. (kevalam) ‘only’  
 ḡavavahū n. (=navavadhū) ‘new bride’  
 ḡaha- n. (=nabha-) ‘sky’

- ṇahaleho n. (=nakhalekhaḥ) ‘finger nail scratch’  
 ḥāma- n. (=nāma) ‘name’  
 ḥāho n. (=nāthah) ‘lord, master’  
 ḥāhi-maṇḍalam n. (=nābhimaṇḍalam) ‘navel region’  
 ḥia- adj. (=nija-) ‘one’s own’  
 ḥia-chāhī n. (=nijacchāyā) ‘one’s own reflection’  
 niādām adv. (=nikaṭam) ‘near’  
 ḥiuṇa- adj. (=nipuṇa-) ‘clever’  
 ḥik-kamto pcl. (=niṣkrāntaḥ) ‘set out’  
 ḥic-cala- adj. (=niścala-) ‘immovable’  
 ḥig-guṇa- adj. (=nirguṇa-) ‘devoid of virtue’  
 ḥij-jhara- n. (=nirjhara) ‘stream’  
 ḥiddā n. (=nidrā) ‘sleep’  
 ḥip-pacchima adj. (=niḥpaścima) ‘hindmost’  
 ḥip-phala- adj. (=niṣphala) ‘useless’  
 ḥimva-phalam n. (=nimbaphalam) ‘margosa, neem’  
 ḥir-akkharo n. (=nirakṣaraḥ) ‘illiterate’  
 ḥir-amtaram adv. (=nirantaram) ‘incessantly’  
 ḥivāa pcl. (=nipāta) ‘falling’  
 ḥivvattia pcl. (=nirvartita) ‘completed’  
 ḥisā n. (=niśā) ‘night’  
 ḥihi- n. (=nidhi-) ‘wealth’  
 ḥihiam pcl. (=nihitam) ‘kept’  
 ḥihuam adv. (=nibhṛtam) ‘fully, very much’  
 ḥia- adj. (=nīca) ‘low person’  
 ḥīda- n. (=nīda-) ‘nest’  
 ḥeha- n. (=sneha-) ‘friendship’  
 taḍa- n. (=taṭa-) ‘bank of a river’  
 taḍāa- n. (=taṭāka-) ‘pond’  
 taṇa- n. (=trṇa) ‘grass’  
 taṇuāae v. (=tanukāyate) ‘becomes thin’  
 taṇū n. (=tanuh) ‘body’

tattatamtīm n. (tattvatantrīm) ‘secrets of love’ ?

tama- n. (=tama-) ‘darkness’

tarū n. (=taruh) ‘tree’

tala- n. (=tala-) ‘bottom’

tavai v. (=tapati) ‘burns’

taha adv. (=tathā) ‘that way’

tārā n. (=tārā) ‘star’

tiaso n. (=tridaśah) ‘divine being’

timiram n. (=timiram) ‘darkness’

tila- n. (=tila-) ‘sesame’

tīa prn. (=tasyāh) ‘her’

tumam prn. (=tvam) ‘you’

tumgo adj. (=tuṅgah) ‘lofty’

tumḍa- n. (=tuṇḍa-) ‘snout’

tuha prn. (=tava) ‘your’

te prn. (=te) ‘they’

tti ptcl. (=iti) ‘thus’

thaḍḍa- adj. (=stabdhā-) ‘still’

thanā- n. (=stana-) ‘breast’

thanṇū n. (=sthāṇuh) ‘stump’

thoam adv. (=stokam) ‘little’

daia- n. (=daita-) ‘husband’

datṭham pcl. (=daṣṭam) ‘bitten’

datṭhūṇa adv. (=dṛṣṭvā) ‘having seen’

daḍha- adv. (=dṛḍha-) ‘firm’

daḍḍhamāṇa pcl. (=dagdhamāṇa) ‘being burned’

damtam n. (=dantam) ‘tooth’

damsaṇa- n. (=darśana-) ‘sight’

dariddo n. (=daridrah) ‘poor person’

davvam n. (=dravyam) ‘wealth’

dasā n. (=daśā) ‘condition’

dāḍham n. (=damṣṭram) ‘tusk’

- dāridda- n. (=dāridrya-) ‘poverty’
- dāva adv. (=tāvat) ‘so long’
- diaro n. (=devarah) ‘husband’s brother’
- diaham n. (=divasam) ‘day’
- dijjai v. (=dīyate) ‘is given’
- diṭṭhī n. (=drṣṭih) ‘sight’
- diṇavaī n. (=dinapatiḥ) ‘sun’
- diṇṇa pcl. (=datta-) ‘given’
- dīvao n. (=dīpakah) ‘lamp’
- dukkham n. (=duḥkham) ‘pain, sorrow’
- duj-jaṇa- n. (=durjana-) ‘bad person’
- duddham n. (=dugdham) ‘milk’
- dumo n. (=drumah) ‘tree’
- dullahā- adj. (=durlabha-) ‘unattainable’
- dus-sikkhia adj. (=duśśiksita) ‘ill trained’
- dūmia pcl. (dūna-) ‘pained’
- devo n. (=devah) ‘god’
- desaālam n. (=deśakālam) ‘place and time’
- deso n. (=deśah) ‘place’, ‘land’
- deha- n. (=dehah) ‘body’
- dehalī n. (=dehalī) ‘threshold’
- doṇha num. (=dvābhyaṁ) ‘two’
- do-muhao n. (=dvimukhaḥ) ‘double faced’
- dosa- n. (=doṣa-) ‘vice’
- dhaṇa-riddhī n. (=dhanarddhīḥ) ‘abundance of wealth’
- dhanū n. (=dhanuh) ‘bow’
- dhanṇo n. (=dhanyaḥ) ‘blessed one’
- dhammadia adj. (=dhārmika-) ‘religious’
- dhammadilla n. (=dhammadilla) ‘lock of hair’
- dhammo n. (=dharmaḥ) ‘duty’
- dharaṇī n. (=dharaṇī) earth’
- dhavala- adj. (=dhavala-) ‘white’



- palāsa- n. (=palāśa-) ‘a kind of tree’
- pa-loṭṭamta pcl. (=praluṭhat-) ‘rolling over’
- pallī-vai n. (=pallīpatih) ‘head of a village’
- pa-vasia pcl. (=proṣita) ‘exiled’
- pa-samgo n. (=prasaṅgaḥ) ‘affair’
- pasia v. (=prasīda) ‘be pleased’
- pasijjanam n. (=prasādanam) ‘pleasing’
- pasu-vai n. (=paśupatiḥ) ‘lord of living beings’ (Shiva)
- pahāra- n. (=prahāra-) ‘striking’
- pahāvira n. (=pradhāvin) ‘running person’
- pahio n. (=pathikah) ‘traveller’
- pahū n. (=prabhuh) ‘lord’
- pāa- n. (=pāda-) ‘foot’
- pāava- n. (=pādapa-) ‘tree’
- pāua-kavvam n. (=prākṛtakāvyam) ‘Prakrit poem’
- pāḍhiṇam n. (=pāṭhīnah) ‘kind of fish’
- pāṇa-udī n. (=pānakutī) ‘drinking place’
- pāmara- adj. (=pāmara-) ‘simpleton’
- pāvāliā n. (=prapāpālikā) ‘female watcher of a water  
tank’
- pāsa- n. (=pārśva-) ‘side’
- pāsa- n. (=pāśa) ‘reins’
- pi/-vi ptcl. (=api) ‘even, too’
- piaama- n. (=priyatama-) ‘dearest’
- piai v. (=pibati) ‘drinks’
- pio n. (=priyah) ‘dear’
- piṇḍam n. (=piṇḍam) ‘rice ball’
- pittam n. (=pittam) ‘bile’
- pisuṇa-aṇa- n. (=piśunajana) ‘backbiting person’
- pisuṇa-vaṇam n. (=piśunavacanam) ‘words of a  
backbiting person’
- putṭhim n. (=prsthām) ‘back’
- puṇo see uṇa

- puṇṇimā n. (= pūrṇimā) ‘full moon day’  
 putti- n. (= putri-) ‘daughter’  
 putto n. (= putrah) ‘son’  
 puriso n. (= purusah) ‘man’  
 pulaio pcl. (= pulakitaḥ) ‘horripilated’  
 pulimdī n. (= pulindi) ‘woman of a tribal group’  
 pūram n. (= pūram) ‘flood’  
 pūria pcl. (= pūrita-) ‘filled’  
 pūsuam n. (= pumśuka-) ‘parrot’  
 pecchamti v. (= prekṣante) ‘see’  
 pemmam n. (= prema-) ‘love’  
 pesia- pcl. (= presita-) ‘sent’  
 potṭam n. (udaram) ‘stomach’  
 phariso n. (= sparśah) ‘touch’  
 phalam n. (= phalam) ‘fruit’  
 phalai v. (= phalati) ‘fructifies’  
 phuramti v. (= sphuranti) ‘vibrate’  
 bhaavai n. (= bhagavati) ‘divine being’  
 bhajjihisi v. (= bhaṅksyase) ‘will break’  
 bhaṇiam n. (= bhaṇitam) ‘saying’  
 bhamai v. (= bhramati) ‘wanders’  
 bhamaro n. (= bhramarah) ‘honey bee’  
 bhamguram adj. (= bhaṅguram) ‘transitory’  
 bhayo n. (= bhayah) ‘fear’  
 bhara- n. (= bhārah) ‘weight’  
 bhāaṇam n. (= bhājanam) ‘entitled to’  
 bhikkhū n. (= bhikṣuh) ‘mendicant’  
 bhiccāaro n. (= bhiksācarah) ‘beggar’  
 bhittī n. (= bhittih) ‘wall’  
 bhīa pcl. (= bhīta) ‘afraid’  
 bhuamgam n. (= bhujāngam) ‘snake’  
 bhūmī n. (= bhūmih) ‘earth’

- bhūsaṇam n. (=bhūṣaṇam) ‘ornament’  
 bhoṇam n. (=bhojanam) ‘food’  
 bhoṇḍī n. (asatī) ‘unchaste woman’  
 maila- adj. (=malina-) ‘dirty’  
 maī n. (=mṛgī) ‘deer’ (fcm.)  
 mao n. (=mṛgaḥ) ‘deer’ (mas.)  
 makkaḍo n. (=markaṭaḥ) ‘monkey’  
 maggo n. (=mārgaḥ) ‘way, path’  
 majjhāṇṇam n. (=madhyāhnām) ‘mid-day’  
 majjhimo n. (=madhyamaḥ) ‘middle one’  
 maṇam n. (=maṇaḥ) ‘mind’  
 maṇamsī n. (=manasvī) ‘great one’  
 maṇusso n. (=manuṣyaḥ) ‘man’  
 maṇoraho n. (=manorathaḥ) ‘desire of the mind’  
 maṇḍia pcl. (=maṇḍita-) ‘decorated’  
 maṇṇū n. (=manyuḥ) ‘anger’  
 maṇṇe v. (=manye) ‘I think’  
 mamthaṇam n. (=manthanam) ‘churning’  
 maragaa- n. (=marakata-) ‘emerald’  
 maraṇam n. (=maraṇam) ‘death’  
 marāmi v. (=marāmi) ‘I die’  
 mallo n. (=mallah) ‘strong person, wrestler’  
 masaa- n. (=maśaka-) ‘fly, insect’  
 masāṇa- n. (=smaśāna-) ‘cemetry’  
 masi n. (=masi-) ‘blackness’, ‘dirt’  
 mahai v. (icchatī) ‘desires’  
 mahāṇasa- n. (=mahānasa-) ‘kitchen’  
 mahātarū n. (=mahātaruḥ) ‘big tree’  
 mahilā n. (=mahilā) ‘woman’  
 mahiso n. (=mahiṣaḥ) ‘buffalo’  
 mahī n. (=mahī) ‘earth’  
 mahua- n. (=madhūka-) ‘a kind of flower’

- mahuapuppham n. (= madhūkapuṣpam) ‘Madhuka flower’
- mahuaro n. (= madhukaraḥ) ‘honey bee’
- mahu-macchiā n. (= madhumaksikā) ‘honey bee’
- mahu-mahaṇo n. (= madhumathanaḥ) ‘slayer of demon Madhu’, ‘Krishna’
- mahuro adj. (= madhuraḥ) ‘sweet’
- mā ptcl. (= mā) ‘not’ (prohibitive)
- māuā n. (= mātarah) ‘mothers’
- māṇa- adj. (= māna-) ‘pride’
- mālai n. (= mālatī) ‘a kind of flower’
- mālā n. (= mālā) ‘a garland’
- mittam n. (= mitram) ‘friend’
- mihuṇam n. (= mithunam) ‘a pair’
- mukkam pcl. (= muktam) ‘released’
- mukkho n. (= mūrkhaḥ) ‘foolish’
- murao n. (= murajah) ‘a drum’
- mullam n. (= mūlyam) ‘price’
- muham n. (= mukham) ‘face’
- muhalo adj. (= mukharah) ‘noisy’
- me prn. (= me) ‘my’
- mettam adv. (= mātram) ‘only’
- meho n. (= megah) ‘cloud’
- moṇam n. (= maunam) ‘silence’
- moham adj. (= mogham) ‘useless’
- raaṇam n. (= ratnam) ‘pearl’
- raaṇāara- n. (= ratnākara-) ‘ocean’
- raaṇī n. (= rajanī) ‘night’
- raivimvam n. (= ravibimbam) ‘disc of the sun’
- rai n. (= raviḥ) ‘Sun’
- rakkhai v. (= raksati) ‘protects’
- rajjū n. (= rajjuḥ) ‘rope’
- rattaduūlam n. (= raktadukūlam) ‘reddish garment’

- ramaha v. (=ramata) ‘enjoy’  
 ramjia pcl. (=rañjita-) ‘coloured’  
 ravo n. (=ravah) ‘sound’  
 raso n. (=rasah) ‘juice, sap’  
 rasai v. (=rasati) ‘roars’  
 rasio n. (=rasikah) ‘possessed of taste’  
 rahattaghadiā n. (=rahattaghaṭikā) ‘water drawing  
machine’  
 rahassam n. (=rahasyam) ‘secret’  
 rahiam pcl. (=rahitam) ‘devoid of’  
 rāī n. (=rātriḥ) ‘night’  
 rāīā n. (=rājikā) ‘washer woman’  
 rāhū n. (=rāhuḥ) ‘Rāhu’  
 ritta pcl. (=rikta-) ‘poor’  
 rimcholi- n. (pañkti-) ‘line, row’  
 rukkho n. (=vrksah) ‘tree’  
 ruddha pcl. (=ruddha-) ‘obstructed’  
 rumda- adj. (viśāla-) ‘wide’  
 rūam n. (=rūpam) ‘beauty’  
 rūsanām n. (=roṣanām) ‘anger’  
 re ptcl. (he!) ‘term of address’  
 rehai v. (rājati) ‘shines’  
 romamco n. (=romāñcaḥ) ‘horripilation’  
 rosa- n. (=roṣa-) ‘anger’ .  
 laggam pcl. (=lagnam) ‘clung’  
 lacchī n. (=lakṣmī) ‘fortune’  
 lajjamti v. (=lajjante) ‘are ashamed’  
 lambha- n. (=lambhah) ‘attainment’  
 laliam adj. (=lalitam) ‘lovely, charming’  
 lahamti v. (=labhante) ‘obtain’  
 lahuo adj. (=laghukah) ‘small’  
 lāla- n. (=lāla-) ‘saliva’  
 leho n. (=lekhah) ‘letter’

- loanam n. (= locanam) ‘eye’  
loo n. (= lokaḥ) ‘world’  
lohiam n. (= lohitam) ‘red, blood’  
vaai v. (= vadati) ‘says’  
vaāna-ñivvamdhō n. (= vacananirbandhaḥ)  
‘insistance by words’  
vaānam n. (= vadanam) ‘face’  
vaivedhaṇam n. (= vṛtiveṣṭanam) ‘enclosure, fence’  
vakkhām n. (= vaktram) ‘face’  
vaccaha v. (= vraja) ‘go’  
vajjhapaḍaho n. (= vadhyapataḥaḥ) ‘drum beaten at  
execution’  
vaḍa- n. (= vaṭa-) ‘banyan tree’  
vaḍḍha v. (= vardha) ‘increase’  
vanarāī n. (= vanarājih) ‘line of trees’  
vaṇa-gao n. (vanagajah) ‘wild elephant’  
vaṇa-dava- n. (= vanadava-) ‘forest fire’  
vaṇuddesa- n. (= vanoddeśa-) ‘forest region’  
vatthara see patthara-  
vamai v. (= vamati) ‘vomits’  
vamka- adj. (= vakra-) ‘crooked’  
vamjulā n. (= vañjulā) ‘a kind of plant’  
vamti- n. (= pañktih) ‘line, row’  
valaa- n. (= valaya-) ‘bangle’  
vamdaṇam n. (= vandanam) ‘salutation’  
varam adj. (= varam) ‘better’  
valāa- n. (= balākā) ‘a kind of bird’  
valia pcl. (= valita-) ‘turned’  
vasaṇam n. (= vyasanam) ‘misery’  
vasuhā n. (= vasudhā) ‘earth’  
vahala- adj. (= bahala-) ‘much’  
vahira- n. (= badhira-) ‘deaf’  
vahū n. (= vadhu) ‘bride’

- vā conj. (=vā) ‘or’
- vāullaa- n. (=puttalaka-) ‘picture’
- vāhir adv. (=bahih) ‘outside’
- vāha- n. (=bāspa-) ‘tears’
- vāho n. (=vyādhah) ‘hunter’
- vi see pi
- via adv. (=iva) ‘like’
- viakkhaṇa- adj. (=vicakṣaṇa-) ‘clever’
- viāḍam adj. (=vikaṭam) ‘horrible’
- vi-aṇa- adj. (=vijana-) ‘destitute of men’
- vioo n. (=viyogaḥ) ‘separation’
- vijjū n. (=vidyut) ‘lightning’
- vinā adv. (=vinā) ‘without’
- vinñattī n. (=vijñaptih) ‘request’
- vinñāṇam n. (=vijñānam) ‘special knowledge’
- vitta- n. (=vitta-) ‘wealth’
- vidaddha- n. (=vidagdha-) ‘wise’
- vipatti n. (=vipattih) ‘adversity’
- vimaggamta- pcl. (=vimārgayan) ‘searching’
- vimjho n. (=vindhyaḥ) ‘Vindhya mountains’
- viralamguli n. (=viralāṅguliḥ) ‘one with spread fingers’
- vi-raso n. (=virasah) ‘insipid’
- viraho n. (=virahaḥ) ‘separation’
- vivaram n. (=vivaram) ‘hole’
- visam n. (=viṣam) ‘poison’
- vi-sama adj. (=viṣama-) ‘not straight’
- visūrai v. (khidyate) ‘bemoans’
- vi-haḍanam n. (=vighaṭanam) ‘breaking’
- vihamgo n. (=vihaṅgaḥ) ‘bird’
- vihala- adj. (=vihvala-) ‘perturbed’
- vihava- n. (=vibhava-) ‘prosperity’
- vihī n. (=vidhiḥ) ‘fate’

- vīamkura- n. (=bijāṅkura-) ‘sprouting’  
 vīṇā n. (=vīṇā) ‘a musical instrument’  
 vīsambham adv. (=viśrambham) ‘confidence’  
 vuddho n. (=buddhaḥ) ‘Buddha’  
 vumdo n. (=vr̥ndah) ‘group’  
 vva/va ptcl. (=iva) ‘like’  
 saajjia n. (prātiveśika) ‘neighbor’  
 saalam adv. (=sakalam) ‘entire’  
 sauṇo n. (=śakunah) ‘bird’  
 sagga- n. (=svarga-) ‘heaven’  
 saṇavāḍiā n. (=śaṇavāṭikā) ‘enclosure of hemp’  
 saṇiam adv. (=śanaih) ‘slowly’  
 saddo n. (=śabdaḥ) ‘noise’  
 saddhālū n. (=śraddhāluḥ) ‘believing’  
 sappuriso n. (=satpuruṣah) ‘good person’  
 sappo n. (=sarpaḥ) ‘snake’  
 samattho n. (=samarthaḥ) ‘one who is capable of....’  
 sam-ā-ruhamta pcl. (=samāruhan) ‘climbing’  
 sam-ud-dhariam pcl. (=samuddhṛtam) ‘taken out’  
 sajjana- n. (=sajjana-) ‘virtuous man’  
 sattī n. (=śaktih) ‘power’  
 sam-kamta pcl. (=saṅkrānta) ‘transferred’  
 samkā n. (=śaṅkā) ‘doubt’  
 samgamo n. (=saṅgamah) ‘union’  
 samgo n. (=saṅgah) ‘nearness’  
 samgha- n. (=saṅgha-) ‘group’  
 samjhā n. (=sandhyā) ‘twilight’  
 samjhā-rāo n. (=sandhyārāgaḥ) ‘twilight glow’  
 sam-tāvo n. (=santāpaḥ) ‘sorrow’  
 sampatti n. (=sampattiḥ) ‘abundance’  
 sambharanam n. (=samsmaranam) ‘remembrance’  
 samvamdhō n. (=sambandhaḥ) ‘relation’

- sara- n. (=śara-) ‘arrow’  
 saraa- n. (=śarat) ‘autumn’  
 sarai v. (=sarati) ‘moves’  
 sarala- adj. (=sarala-) ‘straight’  
 sarisam adj. (=sadṛśam) ‘similar’  
 sarīram n. (=śarīram) ‘body’  
 salāhanam n. (ślāghanam) ‘praise’  
 salilam n. (=salilam) ‘water’  
 savisesam adv. (=saviśeṣam) ‘specially’  
 savvarī n. (=śarvarī) ‘night’  
 sasī n. (=śaśī) ‘moon’  
 sahāvo n. (=svabhāvah) ‘nature’  
 sahī n. (=sakhī) ‘female companion’  
 sāṇurāo adj. (=sānurāgaḥ) ‘with affection’  
 sālichittam n. (=śālīkṣetram) ‘rice fields’  
 sāso n. (=śvāsaḥ) ‘breath’  
 sāhasu v. (=śāsva) ‘command’  
 sāhā n. (=śākhā) ‘branch’  
 siṇeho n. (=snehaḥ) ‘affection’  
 simga- n. (=śṛṅga-) ‘horn’  
 siro n. (śirah) ‘head’  
 siviṇam n. (=svapnam) ‘dream’  
 sisiram adj. (=śiśiram) ‘cold’  
 siharam n. (=śikharam) ‘peak’  
 sihā n. (=śikhā) ‘flame’  
 silo n. (=śīlah) ‘character’  
 sīsam n. (=śīrṣam) ‘head’  
 su-iram adv. (=suciram) ‘for a very long time’  
 suo n. (=sutaḥ) ‘son’  
 sunao n. (=śunakaḥ) ‘dog’  
 sunṇam n. (=śūnyam) ‘vacuum’  
 suddha- adj. (=śuddha-) ‘pure’

- sura-cāvo n. (=suracāpaḥ) ‘divine bow’ (rainbow)
- suvvai v. (=śrūyate) ‘is heard’
- suhaa adj. (=subhaga-) ‘fortunate’
- suham n. (=sukham) ‘pleasure’
- sūṇotṭham n. (=śūnōṣṭham) ‘swollen lip’
- sūla- n. (=śūla-) ‘gallows’
- sohai v. (=śobhate) ‘shines’
- se prn. (tasya) ‘his/her’
- sejjā n. (=śayyā) ‘bed’
- sesa- n. (=śeṣa-) ‘balance’
- soum inf. (=śrotum) ‘to listen’
- sonāra-tulā n. (=svarnakāratulā) ‘goldsmith’s balance’
- sonhā n. (=snuṣā) ‘daughter-in-law’
- hattho n. (=hastah) ‘hand’
- hariāla- adj. (=haritāla-) ‘yellow orpiment’
- hasia pcl. (=hasita-) ‘smiling’
- hasijjai v. (=hasyate) ‘is smiled’
- hāso n. (=hāsaḥ) ‘smile’
- hiaam n. (=hṛdayam) ‘heart’
- hu ptcl. (=khalu) ‘indeed’
- huavaho n. (=hutavahah) ‘fire’
- huvamti v. (=bhavanti) ‘become’
- hoi v. (=bhavati) ‘becomes’
- horā n. (=horā) ‘hour’

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THE GRAMMATICAL RULES REFERRED TO  
IN THE TEXT  
(WITH TRANSLATION)

1. Var.I.3. *idiśatpakkasvapnvetasavyajanamṛdaṅgāṅgā-*  
*resu*  
“In the words *iśat*, etc., *i* is substituted for the first *a*. ”
2. Var.I.14. *itestah padādeḥ*  
“In the word *iti*, ‘thus’, when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*. ”
3. Var.II.47. *snuśāyām nhāḥ*  
“In the word *snuśā*, ‘a daughter-in-law’, *nh* is substituted for *ṣ*. ”
4. Var.III.3. *sarvatra lavarām*  
“The letters (sounds) *l*, *v*, *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter (sound) is doubled.”
5. Var.III.30. *akṣyādisu chāḥ*  
“In *akṣi*, etc., *ch* is substituted for *kṣ*. ”
6. Var.III.35. *ṣpasya phāḥ*  
“*ph* is substituted for *ṣp*. ”
7. Var.III.38. *bāṣpe' śruṇi hāḥ*  
“*h* is substituted for *ṣp* in the word *bāṣpa*, when it signifies, ‘tear’. ”
8. Var.III.51. *vargesu yujāḥ pūrvāḥ*  
“When the doubling enjoined by the previous

sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate it is to be doubled by prefixing its own non-aspirate; in the case of other letters, of course they themselves are their own duplicates.”

9. Var.III.54. *narahoh*  
“r and h are never doubled.”
10. Var.III.62. *iḥ śrīhrikṛitaklāntakleśamlānasvapnas-parśaharsārhagarheṣu*  
“In words śrī, etc., the conjunct is separated by inserting the vowel i.”
11. Var.III.63. *aḥ kṣmāslāghayoh*  
“In the words *kṣmā*, ‘the earth’, and *slāghā*, ‘praise’, the conjunct is separated by inserting the vowel a after the first consonant.”
12. Var.IV.25. *ālvillollālavanṭentā matupah*  
“ālu, illa, ulla, āla, oanta, inta are substituted for *matup*, the affix signifying ‘possession’.”
13. Var.IV.33. *dādhādayo bahulam*  
“The class of words called *dādhā*, etc., are irregularly used instead of the class *damṣṭrā*, etc.”
14. Var.VI.7. *ñer him*  
“him is optionally substituted for *ñi* (the affix of the locative singular) after *kim*, *yat*, *tat*.”
15. Var.VII.7. *mimomumānamadhoḥaśca*  
“h is to be used immediately after the m in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding sūtra.”

16. Var.VII.6. *ghuṇo gholah*  
 ‘for *ghuṇa*, *ghola* is substituted.’
17. Var.VIII.18. *smarater bharasumara*  
 ‘For the root *smr* ‘to remember’, *bhara* and *sumara* are substituted.’
18. Var.VIII.63. *khidervisūrah*  
 ‘For the root *khid* ‘to be distressed,’ *visūra* is substituted.’
19. Var.VIII.69. *dṛśeh pulaṇiakkaavakkhāh*  
 ‘For the root *dṛś* ‘to see’, *pulaa*, *ṇiakka*, and *avakkha* are substituted.’
20. Var.IX.7. *ṇavarah kevale*  
 ‘*ṇavara* is used in the sense of ‘only’.’
21. Var.XII.18. *dṛśeh pekkhāh*  
 ‘For the root *dṛś* ‘to see’, *pekkha* is substituted.’
- 
1. Hem.1.129. *prṣṭhe vānuttarapade*  
 ‘*r* is optionally substituted by *i* in the word *prṣṭha* when it is not second member of a compound.’
2. Hem.1.131. *udṛtvādau*  
 ‘In the words *rtu*, etc., *r* is substituted by *u*.’
3. Hem.2.139. *damṣṭrāyā dādhā*  
 ‘*dādhā* is the substitute for the word *damṣṭrā*.’
4. Hem.4.2. *kather vajjara pajjaroppāla pisuṇa saṅgha bolla cava jampa sīsa sāhāḥ*  
 ‘The root *kath* is substituted by *vajjara*, etc.’
5. Hem.4.100. *rājer aggha chajja saha rīra rehāḥ*  
 ‘The root *rāj* gets substituted by *aggha*, etc.’
6. Hem.4.166. *patyāñā palotṭah*  
 ‘*palotṭa* is optionally substituted for *gam* when it is prefixed by *prati* and *āñ*.’

7. Hem. 4.182. *sprśāḥ phāsa phamsa pharisa chiva  
chihāluṅkhālihāḥ*  
“The root *sprś* gets substituted by *phāsa*, etc.”
8. Hem. 4.329. *svarāṇām svarāḥ prāyopabhrāṁśe*  
“In Apabhrāṁśa any vowel may be the substitute  
for any other vowel (of words).”

Hem. *Desī*.

1. I.14. . . . . *aṇavasarammi atthakkam*  
“The word *atthakkam* is used in the meaning of  
*aṇavasara*.”
2. II.55. *bhikkhāpattaaso esu karamkam*  
“The word *karamkam* is used in the meaning of  
*bhikkhāpatta* ‘begging bowl,’ and *ásoka* tree.”
3. III.1. *cattū a dāruhatthe*  
“*cattū* is used in the sense of *dāruhattha*, ‘wooden  
hand’.”
4. III.2. *candilacaukkacakkoḍā nāviacaccaraggibheesu*  
“*candila* . . . . . is used in the sense of *nāvia*,  
‘barber’ . . . . .”
5. VI.46. *pilham lahupakkhirūammi*  
“*pilha* is used in the meaning of ‘a small bird’.”
6. VI.60. *pottam uare* . . . . .  
“*pottam* is used in the sense of *uara* ‘belly’.”
7. VI.80. *pūso hālasugesum* . . . . .  
“*pūsa* is used in the sense of *Hala* and *suga*, ‘parrot’.”
8. VI.109. *bhandī sirisarukkho adai asai a gaddī a*  
“*bhandī* is used in the sense of . . . . . ‘unchaste  
woman’ . . . . .”
9. VII.7. *rimcholī pantī*  
“The word *rimcholī* is used in the sense of ‘line’.”

10. VII.14. *viulamuhalesu rundo*.....

“The word *rumda* is used in the sense of ‘wide’ and ‘face’.”

11. VIII.10. ....*padivesiae saijjho a*

“The word *saijjha* means ‘neighbour’.”

12. VIII.64. *hariālī duvvāe*.....

“The word *hariālī* is used in the sense of *dūrvā* grass.”

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